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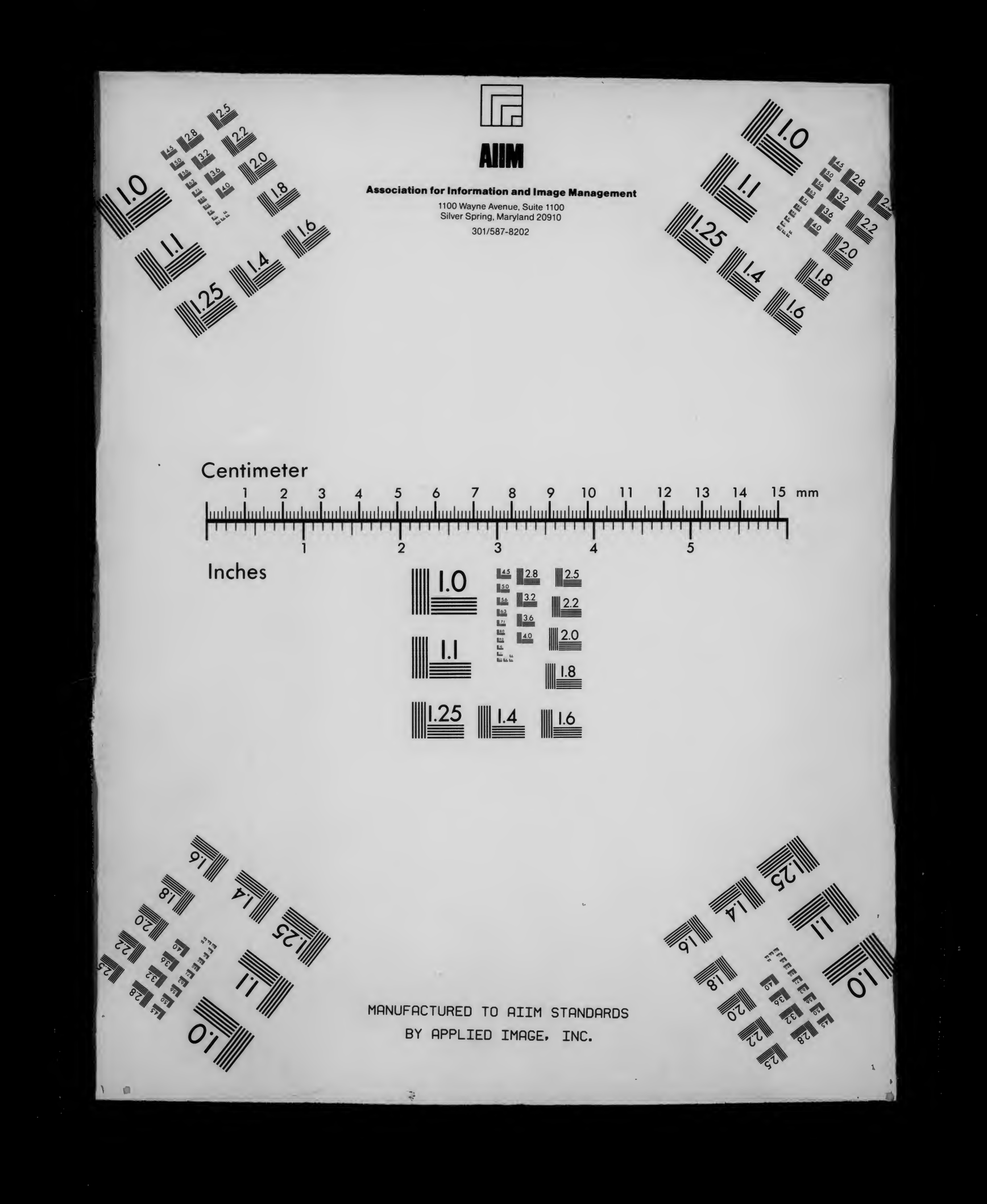
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A GUIDE TO THEOSOPHY,

CONTAINING SELECT ARTICLES FOR THE INSTRUCTION OF ASPIRANTS TO THE KNOWLEDGE OF THEOSOPHY.

"Two souls, alas! are conscious in my breast,
Each from the other tries to separate.
One clings to earth, attracted by desire,
The other rises upward"—*Goethe.*

"The unknown is the useful thing to know,
That which we know is useless for our purpose"—*Goethe*

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BY

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PREFACE.

The present volume is not to be looked upon as embodying the final conclusions of the Theosophical Society as to the exact extent covered by the word Theosophy. It is, and does not profess to be more than, a compilation from the writings of members of the Theosophical Society showing what that Society is striving to accomplish and how far its efforts are meeting with success. A section is devoted to a description of the formation and objects of that Society in the following pages. The Theosophical Society *as such* has no definite creed or system of philosophy to put forward at present, though it is hoped that in course of time the outlines of such a system may be evolved as the result of its investigations. At present it can only be said that the tacit hypothesis set up for proof or denial, as the case may be—underlying its aims is, that as there is a unity in nature so also there is one in the world of transcendental thought. That there is some basal germ of real knowledge underlying all systems of religion and philosophy and that these various systems are but varied attempts at expressing the terms of one and the same problem and its solution : the origin and destiny of man and the universe. The object of the Society's researches is to find out this basal germ of truth—this reality behind all appearances—and its practical bearing on the individual man. As the outcome of this search it is hoped that there may be discovered a true guide and standard of conduct, resting for its sanction on the necessary order of nature, a law of individual human life in perfect harmony with every other law of nature ; and a system of thought that will afford at least a practical and rational working hypothesis for the solution of all problems that present themselves to the human mind. In other words the Society aims at evolving a rule to live by and a rule to think by.

Such a rule of life has already been provided in "Light on the Path," a lengthened commentary on which, with especial reference to the comparison of its precepts with those to be found inculcated in the time-honoured *Shastras* of India, will be found in the pages of the Theosophist and will be, we believe, brought out in book form by the learned author Mr. P. Sreenevasa Row, of Madras.

As regards the philosophy, although not completed, it may be stated in broad outline in the terms of the following quotation from "The Idyll of the White Lotus." :—

"There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

"The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit.

"The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt but is perceived by the man who desires perception.

"Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

"These trnths; which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them."

Those who are interested in the study of this philosophy may read Mr. Sinnett's books, "The Occult World" and *Esoteric Buddhism* the latter being ably summarized in Mrs. Sinnett's "The Purpose of Theosophy"; "Theosophy, Religion and Occult Science" lectures by Col. H. S. Olcott, President of the Theosophical Society; the seven volumes of the *Theosophist*, partly embodied in "Five years of Theosophy"; "The Idyll of the White Lotus" and "Light on the Path" both by M. C.; "Magic" by F. Hartmann; "Paradoxes of the Highest Sciences" by Eliphos Levi; "The Mysteries of Magic" by A. E. Waite, a compilation from the works of E. Levi; "Paracel sus" by F. Hartmann; "Theosophy" a lecture by Babu Norendra Nath Sen; and lastly that mine of occult learning "Isis Unveiled" by Madame Blavatsky who is now writing an even greater work "The Secret Doctrine"

But above all the earnest student should study his own sacred scriptures and by concentrated meditation endeavour to wrest from them the gems of wisdom they enshrine, and at all times he must strive to recognize the guidance of the divine light in his own inmost being and by purifying his soul learn to rise above the influence of merely selfish worldly interest to a union with the Supreme when knowledge takes the place of faith, and certainty replaces hypothesis, when doubts are resolved in realization and the fierce warfare against the lower animal nature is succeeded by the calm confidence of victory.

May 24, 1938 Amr

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INTRODUCTION.

"What shall I do to gain eternal life?
Discharge aright
The simple dues with which each day is rife;
Yea, with thy might.
Ere perfect scheme of action thou devise
Life will be fled.
While he who ever acts as conscience cries,
Shall live though dead."..

Schiller.

Men are born, live out their brief life and die; nations rise, reach a certain height and fall; civilizations are built up, shaped and polished only to decay each in turn and be succeeded by new systems evolved by new races of men. In the now all-powerful civilization of Europe, hastening so rapidly to its Zenith, there is one element lacking that held a foremost place in the mightier systems now all but forgotten. That element is the part played by man's higher nature in evolutionary development, the practical knowledge of the soul.

The whole aim of Western civilization is to improve the material condition of mankind. It is to this end that the huge fires never cease to burn by day or night, for this power-looms turn out endless miles of woven cotton, for this the land is bound with a network of iron rails--for this the seething multitudes are struggling in the mad race for wealth.

No doubt we move about from place to place more quickly than our fathers did. No doubt we enjoy comforts of which theynever dreamt. But the price we pay for these things is a

heavy one. Daily harder grows the struggle for bare existence, when the weak go to the wall, when the man who pauses to take breath is trampled under foot, when the man who presses on becomes a slave under a system that turns the world into a vast machine in which human beings perform the function of cogs on great wheels–fatally pushed onward, resting only when life ends. The philosophy that corresponds to such a civilization is one of negation–cold and heartless modern materialism.

But men are beginning to find out that there is something wanting in this state of things. They feel an unsatisfied void within, an unconfessed conviction that there is somehow a world that we cannot see but which is yet a very real world. A bitter cry is beginning to be heard ; " you have taken away our gods and given us nothing in their place ! " and so it is that the abodes of the spirit–mediums are thronged with eager inquirers, the favorite romance is one that touches on the realms of the mysterious and unseen and indeed there are signs on all sides of a reaction against the doctrines and ways of the iron age.

In this reaction against the tendency to deny all semblance of truth or reason to ancient creeds and philosophies, and in this attempt to provide a way of escape for those who feel the instability of the foundations of modern civilization and its attendant schools of thought, the Theosophical society takes a prominent part.

Starting with the firm convicton that the great questions of what man is, whence he comes and whither he goes on after all the most important subjects that can engage the attention of any man, it invites all who are intersted in this enquiry, throughout the habitable globe, to join their energies in a great Universal Brotherhood for the discovery of truth and the

spiritual advancement of mankind. To give a brief account of the aims of the Theosophical Society and the work it is doing is the object of this compilation of extracts from Theosophical works.

The existence of Paramatma is a fundamental truth ; and the sense of a Deity is innate and perfectly natural to man. " Lawgivers and statesmen, and above all moralists and philosophers," says Sir James Mackintosh, " may plainly discover, in all useful and beautiful variety of governments and institutions and under all the fantastic multitudes of usages and rites which have prevailed among men, the same fundamental comprehensive truths, and the same master principles which are the guardians of human society, recognised and revered, with few slight exceptions, by every nation on earth."

So we find that Theism, Deism, Monotheism, and Polytheism, as well as Hinduism, Buddhism, Jainism, Christianity, Mahomedanism, Zoroastrism and every other known religion, do all recognise the prime fact that there is a Great Principle, whom (or which) we call Paramatma, however much those systems may conflict with each other in their conception of that Principle, with reference to Its Unity, Personality, Attributes and Moral Perfections. Even the Materialist finds in Matter "the Promise and Potency of all terrestial life," and the Spiritualist discovers in spirit the source of all energy and of matter as well. As for the Agnostic, he says that he does not know what others mean by God, but he does not declare that there is no God. To be thoroughly able to say that there is a God, one has only to look around on any definite space, and point to the vestiges that are given of His power and His presence there. But to be able to say that there is no God, we must explore the whole expanse of infinity, and ascertain by observation that such

vestiges are to be found nowhere ; and what ages and what lights are requisite for the attainment of this knowledge ! This intelligence involves the very attribute of Divinity, while a God is denied ; for unless Man is Omnipresent and Omniscient he cannot know but there may be in some place manifestations of a Deity, by which *even he* would be overpowered. Thus, unless man knows all things, that is, unless he himself is a deity, he cannot know that God, whose existence he denies, does not exist.

Thus, we may safely hold that the existence of one Great Author of the Universe, by whatever name called, and with whatever attributes endowed, has been recognised by mankind with more or less variations and qualifications. But a belief to this limited extent is hardly sufficient to serve all our purposes. We should have a clear knowledge, that is as clear knowledge as it is possible for human beings to attain, as to the character and attributes of the Deity ; His relation to the material Universe, and to man in particular ; besides also as to the nature of our soul, its immateriality and immortality ; its functions, transmigrations and final goal ; and lastly, as to the ways and means for approaching that goal in all spiritual purity and faith. And yet it is unfortunate that on these very points there has been an extreme diversity of views among mankind. It is utterly impossible that all these divers systems could be true in every respect ; and it is absolutely necessary that we should know which one of them is true and wholly true ; for truth has no degrees. Moreover, as God is one, Religion must necessarily be one likewise. Conflicting sentiments in regard *to this all-important subject tend not only to prejudice the spiritual advantage which mankind are naturally desirous of acquiring, but also to interfere with their wordly comfort, by dividing them into so many factions, and engendering a hostile spirit to-*

wards each other. It would be a happy event if all the several forms of religion could coalesce into one common faith, adopting one form of worship, and following one common end!

But how is this grand object to be achieved ? How can we form one cosmopolitan Religion ? is a question for the careful consideration of every thoughtful man.

Generally speaking, we may say that the best way by which we could secure this most desirable purpose, is that mankind should all combine together, with a hearty good-will for the investigation and discussion of this question, starting from a stand-point, which is common to all ; selecting at first, only such subjects for discussion as may not be inconsistent with any section of the people ; and gradually rising to the settlement of the conflicting and complicated points, until at length we arrive at definite conclusions *una voce* in all matters essential for the spiritual wants of man.

Thus then the first thing we should do would be to find some starting point from which to commence our studies and investigations. All religionists, whether orthodox or heterodox, have an equal right to have the essential features of their beliefs laid before the tribunal of an impartial world ; but the real difficulty is to select one of them to form a broad platform on which all can meet, without prejudice or offence, and discuss the various questions connected with the great point. The difficulty is magnified manifold when we remember that each orthodox religion, so far from being uniform, is divided into numerous systems, each of which has in its turn its own subdivisions in the shape of sects and creeds, widely differing from one another ; and the case is not different with heterodoxy. The world is full of numerous heretical systems, each having a basis opposed to others. And even the materialists and scientists, who are not

tied down to any revelation or tradition, but are prone to rely on Fact and Reason, are, strange to say, really diversified in their view of the Cosmos and its origin.

In this great dilemma, Theosophy puts forward a claim for its adoption by mankind as the common basis from which all can start on the great mission of inquiry. It is the platform on which the professors of all systems, orthodox or heterodox, materialists or atheists may all stand on a footing of equality, without in any way conflicting with each other. Indeed, Theosophy seems to be just the sort of system peculiarly adapted for the cosmopolitan movement which is now under contemplation.

WHAT IS THEOSOPHY.

"The theorems of philosophy are to be enjoyed as much as "possible, as if they were ambrosia and nectar. For the pleasure "arising from them is genuine, incorruptible, and divine."—
Pythagoras.

According to lexicographers, the term Theosophia is composed of two Greek words—Theos "god," and sophos "wise." So far correct. But the explanations that follow are far from giving a clear idea of Theosophy. Webster defines it most originally as "a supposed intercourse with God and superior spirits, and consequent attainment of superhuman knowledge, by physical processes, as by the theurgic operations of some ancient Platonists, or by the chemical processes of the German firephilosophers."

This, to say the least, is a poor and flippant explanation. To attribute such ideas to men like Ammonius Saccas, Plotinus, Jamblichus, Porphyry, Proclus,–shows either intentional misrepresentation, or Mr. Webster's ignorance of the philosophy and motives of the greatest geniuses of the later Alexandrian School. To impute to those whom their contemporaries as well as posterity styled "Theodidaktoi," god-taught, a purpose to develope their psychological, spiritual perceptions by "physical processes," is to describe them as materialists. As to the concluding fling at the firephilosophers, it rebounds from them to fall home

among our most eminent modern men of science; those in whose mouths the Rev. James Martineau places the following boast: "matter is all we want; give us atoms alone, and we will explain the universe."

Vaughan offers a far better, more philosophical definition "A Theosophist" he says "is one who gives you a theory of God or the works of God which has not revelation, but an inspiration of his own for its basis." In this view every great thinker and philosopher, especially every founder of a new religion, school of philosophy or sect is necessarily a Theosophist. Hence, Theosophy and Theosophists have existed ever since the first glimmering of nascent thought made man seek instinctively for the means of expressing his own independant opinions.

There were Theosophists before the Christian era notwithstanding that the Christian writers ascribe the development of the Eclectic theosophical system, to the early part of the third century of their Era. Diogenes Laertius traces Theosophy to an epoch antedating the dynasty of the Ptolemies; and names as its founder an Egyptian Hierophant called Pot-Amun, the name being Coptic and signifying a priest consecrated to Amun the god of wisdom. But history shows it revived by Ammonius Saccas, the founder of the Neo-Platonic School. He and his disciples called themselves "Philaletheians" lovers of the truth; while others termed them the "Analogists," on account of their method of interpreting all sacred legends, symbolical myths and mysteries, by a rule of analogy or correspondence, so that events which had occurred in the external world were regarded as expressing operations and experiences of the human soul. It was the aim and purpose of Ammonius to reconcile all sects, peoples and nations under one common faith a belief in one supreme Eternal, Unknown, and Unnamed Power governing the

Universe by immutable and eternal laws. His object was to prove a primitive system of Theosophy, which at the beginning was essentially alike in all countries; to induce all men to lay aside their strifes and quarrels, and unite in purpose and thought as the Children of one common mother, to purify the ancient religions, by degrees corrupted and obscured, from all dross of human element, by uniting and expounding them upon pure philosophical principles. Hence the Bhuddistic, Vedantic and Magian or Zoroastrian, systems were taught in the Eclectic Theosophical school along with all the philosophies of Greece. Hence also, that pre-eminently Buddhistic and Indian feature among the ancient Theosophists of Alexandria of due reverence for parents and aged persons, a fraternal affection for the whole human race; and a compassionate feeling for even the dumb animals. While seeking to establish a system of moral discipline which, enforced upon people the duty to live according to the laws of their respective countries; to exalt their minds by the research and contemplation of the one Absolute truth; his chief object in order, as he believed, to achieve all others, was to extract from the various religious teachings, as from a many-chorded instrument, one full and harmonious melody which would find response, in every truth loving heart.

Theosophy is, then, the archaic Wisdom Religion, the esoteric-doctrine once known in every ancient Country having claims to civilization. This "wisdom" all the old writings show us as an emanation of the divine principle; and the clear comprehension of it is typified in such names as the Indian Buddh, the Babylonian Nebo, the Thoth of Memphis, the Hermes of Greece; in the appellations, also, of some goddesses Metis, Neitha, Athena, the Gnostic Sophia, and finally—the Vedas, from the word "to know." Under this designation, all the ancient philosophers of the East and West, the Hierophants

of old Egypt, the Rishis of Aryavart, the Theodidaktoi of Greece, included all knowledge of things occult and essentially divine. The Mercavah of the Hebrew Rabbis, the secular and popular series, were thus designated as only the vehicle, the outward shell which contained the higher esoteric knowledges. The Magi of Zoraster received instruction and were initiated in the caves and secret lodges of Bactria; the Egyptian Grecian hierophants had their apporrheta, or secret discourses during which Mysta became an Epopta—a Seer

The central idea of the Eclectic Theosophy was that of a single Supreme Essence, Unknown and Unknowable—for—"How could one know the knower?" As enquires Brihadaranyaka Upanishad. Their system was characterized by three distinct features the theory of the above-named Essence; the doctrine of the human soul, an emanation from the latter, hence of the same nature; and its theurgy. It is this last science which has led the Neo-Platonists to be so misrepresented in our era of materialistic science. Theurgy being essentially the art of applying the divine powers of man to the subordination of the blind forces of nature, its votaries were first-termed magicians–a corruption of the word "Magh" signifying a wise, or learned man, and–derided. Sceptics of a century ago would have been as wide of the mark if they had laughed at the idea of a phonograph or a telegraph. The ridiculed and the "infidels" of one generation generally become the wise men and saints of the next.

As regards the Divine Essence and the nature of the soul and spirit, modern Theosophy believes now as ancient Theosophy did. The popular Diu of the Aryan nations was identica with the Iao of the Chaldeans, and even with the Jupiter of the less learned and philosophical among the Romans; and it was just as identical with the Jahve of the Samaritans, the Tiu or

"Tiusco" of the Northmen, the Duw of the Britains, and the Zeus of the Thracians. As to the Absolute Essence, the One and All-whether we accept the Greek Pythagorean, the Chaldean Kabalistic, or the Aryan philosophy in regard to it, it will all lead to one and the same result. The Primeval Monad of the Pythagorean system which retires into darkness and is itself Darkness (for human intellect) was made the basis of all things; and we can find the idea in all its integrity in the philosophical systems of Leibnitz and Spinoza. Therefore, whether a Theosophist agrees with the Kabala which, speaking of En-soph propounds the query: "Who, then, can comprehend it, since It is form-less, and Non-Existent?" Or, remembering that magnificent hymn from the Rig-Veda. (Hymn 129th, Book 10th, enquire:

"Who knows from whence this great Creation sprang?
Whether his will Created or was mute.

He knows it—or perchance *even He know not.*"

Or, again, accepts the Vedantic conception of Brahma, who in the Upanishads is represented as "without life, without mind, pure, unconscious, for—Brahma is "Absolute Consciousness." Or even finally, siding with the Svabhavikas of Nepaul, maintains that nothing exists but "Svabhavat (substance or nature) which exists by itself without any Creator *any one of the above conceptions can lead but to pure and absolute Theosophy. That Theosophy* which prompted such men as Hegel, Fichte and Spinoza to take up the labors of the old Grecian Philosopher and speculate upon the one substance—The Deity, the Divine All proceeding from the Divine Wisdom incomprehensible, unknown and unnamed by any ancient or modern religious philosophy, with the exception of Christianity and

Mahommedanism. Every Theosophist, then, holding to a theory of the Deity "which has not revelation, but an inspiration of his own for its basis," may accept any of ths above definitions or belong to any of these religions, and yet remain strictly within the boundaries of Theosophy. For *the latter is belief in the Deity as the all, the source of all existence, the infinite that cannot be either comprehended or known, the universe alone revealing It, or, as some prefer it, Him, thus giving a sex to that, to anthoropomorphize which is blasphemy. True, Theosophy shrinks from brutal materialization; it prefers believing that, from eternity retired within itself, the spirit of the Deity neither wills nor creates; but that, from the infinite effulgency everywhere going forth from the Great Centre, that which produces all visible and Invisible things is but a Ray containing in itself the generative and conceptive power which in its turn produces that which the Greeks called Macrocosm, the Kabalists Tikkun or Adam Kadmon—the archetypal man, and the Aryans Purusha the manifested Brahm, or the Divine Male. Theosophy believes also in the Anastasis or continued existence, and in transmigration (evolution) or a series in changes in the soul which can be defended and explained on strict philosophical principles; and only by making a distinction between Paramatma (transcendental, supreme soul) and Jivatma (animal, or conscious soul) of the Vedantins.*

To fully define Theosophy, we must consider it under all its aspects. *The interior world has not been hidden from all by impenetrable darkness. By that highter intuition acquired by Theosophia or God-knowledge, which carries the mind from the world of form into that of formless spirit, man has been sometimes, enabled in every age and every country to erceive things in the interior or invisible world*

Hence, the Samadhi or Dhyan Yog Samadhi, of the Hindoo ascetics; the "Diamonlon-photi" or spiritual illumination, of the Neo-Platonists; the "Sidereal confabulation of soul," of the Rosicrucians or Fire-philosophers; and, even the ecstatic trance of mystics and of the modern mesmerists and spiritualists, are identical in nature, though various as to manifestation. The search after man's diviner "self," so often and so erroneously interpreted as individual communion with a personal God, was the object of every mystic, and belief in its possibility seems to have been coeval with the genesis of humanity, each people giving it another name. Thus Plato and Plotinus call "Noëtic work" that which the yogas and the Shrotriya term Vidya. "By reflection, self-knowledge and intellectual discipline, the soul can be raised to the vision of eternal truth, goodness, and beauty that is, to the Vision of God—this is the, epopteia," said the Greeks. "To unite one's soul to the Universal soul," says Porphyry, "requires but a perfectly pure-mind. Through self-contemplation, perfect chastity, and purity of body, we may approach nearer to It, and receive, in that state, true knowledge and wonderful insight." And Swami Dayanund Saraswati, who has read neither Prophyry nor other Greek authors, but who is a thorough Vedic scholar, says in his Veda Bhashya (opasna prakaru ank. 9) To obtain Deksha (highest initiation) and Yog, one has to practise according to the rules. The soul in human body can perform the greatest wonders by knowing Universal spirit (or God) and acquainting itself with the properties and qualities (occult) of all the things in the universe. A human being (a Dekshit or initiate) can thus acquire a power of seeing and hearing at great distances." Finally, Alfered R. Wallace, F. R. S., a spiritualist and yet a confessedly great naturalist, says with brave candour:

"It is 'spirit' that alone feels, and perceives, and thinks—that acquires knowledge, and reasons and aspires...there not unfrequently occur individuals so constituted that the spirit can perceive independently of the corporeal organs of sense, or can, perhaps, wholly or partially quit the body for a time and return to it again...the spirit...communicates with spirit easier than with matter." We can now see how, after thousands of years have intervened between the age of the Gymnosophists and our own highly civilized era, notwithstanding or, perhaps, just because of, such an enlightenment which pours its radiant light upon the psychological as well as upon the physical realms of nature, over twenty millions of people to-day believe, under a different form, in those same spiritual powers that were believed in by the Yogins and the Pythagoreans, nearly 3,000 years ago. Thus which the Aryan mystic claimed for himself the power of solving all the problems of life and death, when he had once obtained the power of acting independently of his body, through the Atman—"self," or "soul"; and the old Greeks went in search of Atman the hidden one, or the God soul of man, with the symbolical mirror of the Thesmophorian mysteries;—so the spiritualists of to-day believe in the faculty of the spirits, or the souls of the disembodied persons, to communicate visibly and tangibly with those they loved on earth. And all these, Aryan Yogis, Greek philosophers, and modern spiritualists, affirm that possibility on the ground that the embodied soul and its never embodied spirit—the real self,—are not separated from either the Universal Soul or other spirits by space, but merely by the differentiation of their qualities; as in the boundless expanse of the universe there can be no limitation. And that when this difference is once removed according to the Greeks and Aryans by abstract contemplation, producing the temproary liberation of

the imprisoned soul, and according to spiritualists, through mediumship such an union between, embodied and disembodied spirits becomes possible. Thus was it that Patanjali's Yogis and, following in their steps, Plotinus, Porphyry and other Neo-Platonists maintained that in their hours, of ecstacy, they had been united to, or rather become as one with, God several times during the course of their lives. This idea erroneous as it may seem in this application to the Universal Spirit, was, and is, claimed by too many great philosophers to be put aside as entirely chimerical. In the case of the Theodidaktoi, the only controvertible point, the dark spot on this philosophy of extreme mysticism was its claim to include that which is simply, ecstatic illumination, under the head of sensuous perception. In the case of the Yogins, who maintained their ability to see Iswara "face to face" this claim was successfully overthrown by the stern logic of Kapila. As to the similar assumption made for their Greek followers, for a long array of Christian ecstatics, and, finally, for the last two claimants to "God seeing" within these last hundred years—Jacob Bohme and Swedenborg—this pretension would and should have been philosophically and logically questioned if a few of our great men of science who are spiritualists had more interest in the philosophy than in the more phenomenalism of spiritualism.

The Alexandrian Theosophists were divided into neophytes, initiates, and masters, or hierophants; and their rules were copied from the ancient Mysteries of Orpheus, who, according to Herodotus brought them from India. Ammonius obligated his disciples by oath not to divulge his higher doctrines, except to those who were proved thoroughly worthy and initiated, and who have learned to regard the Gods, the Angels, and the

demons of other peoples, according to the esoteric hyponia or under-meaning. " The gods exist, but they are not what the Oipolloi, the uneducated multitude, suppose them to be," says Epicurus. " He is not an atheist who denies the existence of the gods, whom the multitude worship, but he is such who fastens on these Gods the opinions of the multitude" In his turn, Aristotle declares that of the " Divine Essence pervading the whole world of nature, what are styled the Gods are simply the first principles.

Plotinus the pupil of the " God-taught " Ammonius, tells us that the secret gnosis or the knowledge of Theosophy, has three degrees—opinion, science, and illumination. " The means or instrument of the first is sense, or perception, of the second, dialectics ; of the third, imtuition. To the last, reason is subordinate, it is absolute knowledge, founded on the identification of the mind with the object known." *Theosophy is the exact science of phychology, so to say ; it stands in relation to natural, uncultivated mediumship, as the knowledge of a Tyndall stands to that of a school boy in physics. It develops in man a direct beholding ; that which Schelling denominates " a realization of the identity of subject and object in the individual ; so that under the influence and knowledge of hyponia man thinks divine thoughts, views all things as they really are, and, finally, " becomes recipient of the soul of the World, " to use one of the finest expressions of Emerson.* " I the inperfect, adore my own Perfect." he says in his superb Essay on the Oversoul. Besides this psychological, or soul state, Theosophy cultivated, every branch of sciences and arts. It was thoroughly familiar with what is now commonly known as mesmerism. Practical theurgy or " ceremonial magic, " so often resorted to in their exorcisms by the Roman-Catholic clergy was discarded by the Theosophists

It is but Jamblichus alone who, transcending the other Electics added to Theosophy the doctrine of Theurgy. When ignorant of the true meaning of the esoteric divine symbols of nature man is apt to miscalculate the powers of his soul, and, instead of communing spiritually and mentally with the higher, celestial beings, the good spirits (the gods of the theurgists of the Platonic school), he will unconsciously call forth the evil, dark powers which lurk around humanity—the undying, grim creations of human crimes and vices—and thus fall from theurgia (white magic) into goetia (or black magic, sorcery.) yet, neither white nor black magic are what popular superstition understands by the terms. The possibility of " Raising spirits " according to the key of Solomon, is the height of *superstition and ignorance. Purity of deed and thought can alone raise us to an intercourse " with the gods" and attain for us the goal we desire.* Alchemy, believed by so many to have been a spiritual philosophy as well as a physical science belonged to the teachings of the Theosophical school.

It is a noticeable fact that neither Zoroaster, Buddha, Orpheus Pythagoras, Confucius, Socrates, nor Ammonius Saccas, committed anything to writing. The reason for it is obvious. *Theosophy is a double-edged weapon and unfit for the ignorant or the selfish.* Like every ancient philosophy, it has its votaries among the moderns ; but, until late in our own days, its disciples were few in numbers, and of the most various sects and opinions.

" Entirely speculative and founding no schools, they have still exercised silent influence upon philosophy: and no doubt, when the time arrives, many ideas thus silently propounded may yet give new directions to human thought remarks Mr. Kenneth R. H. Mackenzie IX. himself a mystic and a Theosophist,

in his large and valuable work, The Royal Masonic Cyclopoedia (articles Theosophical society of New York, and Theosophy, P. 731). since the days of the fire-philosophers, they had never formed themselves into societies, for, tracked like wild beasts by the Christian clergy, to be known as a Theosophist often amounted, hardly a century ago, to a death-warrant The statistics show that, during a period of 150 years, no less then 90,000 men and women were burned in Europe for alleged witchcraft. In Great Britain only, from A. D. 1640 to 1660, but twenty years, 3,000 persons were put to death for compact with the " Devil." *It was but late in the present century—in* 1875 *that some progressed mystics and spiritualists* unsatisfied with the theories and explanations of spiritualism started by its votaries, and finding that they were far from covering the whole ground of the wide range of phenomena, *formed at New York, an association which is now widely known as the Theosophical Society.*

WHAT ARE THE THEOSOPHISTS.

But in what manner a Supreme Being superintend the human race, and how he delights to be worshipped, what is Virtue, Justice, Temperance, neither will Athos show to those who climb its summit, uor Olympos, so renownod in song—if tho soul does not make such things as the objects of its contemplation ; and if it does engage in such topics pure and undefiled, I will not hesitate to assert that it will rise far above Kaukasos itself.—*Apollonios Tyaneus.*

——o:o:o——

He who would seriously attempt to fathom the psychological sciences, must come to the sacred land of ancient Aryavarta. None is older than her in esoteric wisdom and civilization, however fallen may be her poor shadow—modern India Holding this country, as we do, for the fruitful hot-bed whence proceeded all subsequent philosophical systems, to this source of all psychology and philosophy a portion of our society has come to learn its ancient wisdom and ask for the importation of its weird secrets. Philology has made too much progress to require at this late day a demonstration of this fact of the primogenitive nationality of Aryavart. Tho unproved and prejudiced hypothesis of modern Chronology is not worthy of a moment's thought, and it will vanish in time like too many other unproved hyphotheses.

The line of philosophical heredity, from Kapila through Epicurus to James Mill ; from Patanjali through Plotinus to Jacob Bohme, can be traced like the course of a river through a landscape. *One of the objects of the society's organization was to*

examine the too transcendent views of the spiritualists in regard to the powers of disembodied spirits; and, having told them what, in our opinion at least, a portion of their phenomena are not, it will become incumbent upon us now to show what they are. So apparent is it that it is in the East, and especially in India, that the key to the alleged "super-natural" phenomena of the spiritualists must be sought, that it has been conceded in the Allahabad Pioneer (Aug. 11th 1879) an Anglo-Indian daily journal which has not the reputation of saying what it does not mean. Blaming the men of science who "intent upon physical discovery, for some generations have been too prone to neglect super-physical investigation," it mentions "the new wave of doubt—" (spiritualism) which has "latterly disturbed this conviction." To a large number of persons, including many of high culture and intelligence, it adds, "the supernatural has again asserted itself as a fit subject of inquiry and research. And there are plausible hyphotheses in favour of the idea that among the 'sages' of the East—there may be found in a higher degree than among the more modernised inhabitants of the West, traces of those personal peculiarities, whatever they may be, which are required as a condition precedent to the occurrence of supernatural phenomena." And then, unaware that the cause he pleads is one of the chief aims and objects of our society, the editorial writer remarks that it is "the only direction in which, it seems to us, the efforts of the Theosophists in India might possibly be useful. The leading members of the Theosophical society in India are known to be very advanced students of occult phenomena, already, and we cannot but hope that their professions of interest in oriental philosophy...may cover a reserved intention of carrying out exploration of the kind we indicate."

While as observed, one of our objects, it yet is but one of many; *the most important* of which *is to revive the work of Ammonius Saccas, and make various nations remember that they are the childern "of one another."* As to the transcendental side of the ancient Theosophy, it is also high time that the Theosophical society should explain. With how much then, of this nature searching, God-seeking science of the ancient Aryan and Greeks mystics, and of the powers of modern spiritual mediumship, does the society agree? Our answer is :—*with it all.* Bat if asked what it believes in, the reply will be :— "*as a body–Nothing.*" The society, as a body, has no creed, as creeds are but the shells around spiritual knowledge; and Theosophy in its fruition is spiritual knowledge itself—the very essence of philosophical and theistic enquiry. Visible representative of Universal Theosophy, can be no more sectarian than a Geograph ical society, which represents universal geographical exploration without caring whether the explorers be of one creed or another, The religion of the society is an algebraical equation, in which so long as the sign of equality is not omitted, each member is allowed to substitute quantities of his own, which better accord with climatic and other exigencies of his native land, with the idiosyncracies of his people, or even with his own. Having no accepted creed, our society is ever ready to give and take, to learn and teach by practical experimentation, as opposed to mere passive and credulous acceptance of enforced dogma. It is willing to accept every result claimed by any of the foregoing schools or systems, that can be *logically and experimentally demonstrated; conversely, it can take nothing on mere faith, no matter by whom the demand may be made.*

But when we come to consider ourselves *individually it* is *quite another thing.* The society's members represent the most

varied nationalities and races, and were born and educated in the most dissimlar creeds and social conditions. Some of them believe in one thing, others in another one. Some incline toward the ancient magic, or secret wisdom that was taught in the sanctuaries, which was the very opposite of supernaturalism or diabolism ; others in modern spiritualism, or intercourse with the spirits of the dead ; still others in mesmerism or animal magnetism, as only an occult dynamic force in nature. A certain number have scarcely yet acquired any definite belief, but are in a state of attentive expectancy ; and there are even those who call themselves materialists, in a certain sense. *Of atheists and bigoted sectarians of any religion, there are none in the society ;* for the very fact of a man's joining it proves that he is in search of the final truth as to the ultimate essence of things. If there be such a thing as a speculative atheist, which many philosophers deny, he would have to reject both cause and effect, whether in this world of matter, or in that of spirit. There may be members who, like the poet Shelley, have let their imagination soar from cause to prior cause ad infinitum, as each in its turn became logically transformed into a result necessitating a prior cause, until they have thinned the Eternal into a mere mist. But even they are not atheists in the speculative sense, whether they identify the material forces of the universe with the functions with which the theists endow their God, or otherwise ; for once that they cannot free themselves from the conception of the abstract ideal of power, cause, necessity, and effect they can be considered as atheists only in respect to a personal God, and not to the Universal soul of the Pantheists. On the other hand, the bigoted sectarian, fenced in, as he is, with a creed upon every paling of which is written the warning " No Thoroughfare," can neither come out of his enclosure to join the Theosophical society, nor

if he could, has it room for one whose very religion forbids examination. The very root idea of the society is free and fearless investigation.

As a body, the Theosophical Society holds that all original thinkers and investigators of the hidden side of nature, whether materialists—those who find in matter " the promise and potency of all terrestrial life," or spiritualists—that is those who discover in spirit the source of all energy and of matter as well, were and are properly, Theosophists. For to be one, one need not necessarily recognize the existence of any special God or a deity. One need but worship the spirit of living nature and try to identify oneself with it. To reverse that Presence, the ever invisible which is yet ever manifesting itself in its incessant results ! the intangible, Omnipotent, and Omnipresent Proteus : indivisible in its Essence, and eluding form, yet appearing under all and every form ; who is here and there, and everywhere and nowhere, is all, and nothing ; ubiquitous yet one ; the Essence filling, binding, bounding, containing everything ; contained in all. It will, we think, be seen now, that whether classed as Theists, Pantheists or Atheists, such men are all near kinsmen to the rest. Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independant thought—Godward—he is a Theosophist, an original thinker, a seeker after the eternal truth, with " an inspiration of his own " to solve the universal problems.

With every man that is earnestly searching in his own way after a knowledge of the Divine Principle, of man's relations to it, and nature's manifestations of it, Theosophy is allied. It is likewise the ally of honest science, as distinguished from much

that passes for exact, physical science, so long as the latter does not poach on the domains of psychology and metaphysics.

And it is also the ally of every honest religion, to wit: a religion willing to be judged by the same tests as it applies to the others. Those books which contain the most self-evident truth, are to it inspired (not revealed). But all books it regards, on account of the human element contained in them as inferior to the Book of nature to read which and comprehend it correctly, the innate powers of the soul must be highly developed. Ideal laws can be perceived by the intuitive faculty alone ; they are beyond the domain of argument and dialectics, and no one can understand or rightly appreciate them through the explanations of another mind, though even his mind be claiming a direct revelation.

And as this Society, which allows the widest sweep in the realms of the pure ideal is no less firm in the sphere of facts, its deference to modern science and its just representives is sincere. Despite all their lack of a higher spiritual intuition, the world's debt to the representatives of modern physical science is immense ; hence, the Society endorses heartily the noble and indignant protest of that gifted and eloquent preacher the Rev. O. B. Frothingham, against those who try to undervalue the services of our great naturalists. "Talk of science as being irreligious, atheistic," he exclaimed in a recent lecture, delivered at New York, "science is creating a new idea of God. It is due to science that we have any conception at all of a living God. If we do not become atheists one of these days under the maddening effect of Protestantism, it will be due to science, because it is disabusing us of the hideous illusions that tease and embarrass us, and putting us in the way of knowing how to reason about the things we see."

And it is also due to the unremitting labors of such Orientalists as Sir W. Jones, Max Muller, Burnouf, Colebrooke, Haug, St. Hilaire, and so many others, that the society, as a body, feels equal respect and veneration for Vedic, Buddhist, Zoroastrian, and other old religions of the world ; and, a like brotherly feeling toward its Hindu, Sinhalese, Parsi, Jain, Hebrew, and Christian members as individual students of "self," of nature, and of the divine in nature.

Born in the United States of America, the society was constituted on the model of its Mother Land. The latter, omitting the name of God from its constitution lest it should afford a pretext one day to make a state religion, gives absolute equality to all religion in its laws. All support and each is in turn protected by the state. The society, modelled upon this constitution may fairly be termed a "republic of Conscience."

We have now, we think, made clear why our members, as individuals, are free to stay outside or inside any creed they please, provided they do not pretend that none but themselves shall enjoy the privilege of conscience, and try to force their opinions upon the others. In this respect the Rules of the Society are very strict. It tries to act upon the wisdom of the old Buddhistic axiom "Honour thine own faith, and do not slander that of others ;" For, above all human sects stands Theosophy in its abstract sense ; Theosophy which is too wide for any of them to contain but which easily contains them all.

In conclusion, we may state that broader and far more universal in its views than any existing mere scientific Society, it has plus science its belief in every possibility, and determined will to penetrate into those unknown spiritual regions which exact science pretends that its votaries have no business to explores. And, it has one quality more than any religion in that it make

no difference between Gentile, Jew, or Christian. It is in this spirit that the Society has been established upon the footing of a Universal Brotherhood.

Unconcerned about politics; hostile to the insane dreams of Socialism and of Communism, which it abhors—as both are but disguised conspiracies of brutal force and sluggishness against honest labour; the Society cares but little about the outward human management of the material world. The whole of its aspirations are directed toward the occult truths of the visible and invisible worlds. Whether the physical man be under the rule of an empire or a republic, concerns only the man of matter. His body may be enslaved; as to his soul, he has the right to give to his rulers the proud answer of Socrates to his judges. They have no sway over the inner man.

Such is then, the Theosophical Society and such its principles, its multifarious aims, and its objects.

THE COMMON SENSE OF THEOSOPHY.*

"Not on flowery beds, nor under shade
Of canopy reposing, heaven is won."

Dante.

It is difficult to break down the Chinese wall of misconceptions with which all new movements of thought become more or less completely surrounded. The assimilation by the public mind of ideas which lie outside its mechanically-regulated every day life is a slow process, which the vigour of the constitution does not justify. For all movements, which possess any vitality at all, always provoke to an unusual degree of activity the imaginative faculties of their opponents. More or less fantastic caricatures of the aims and methods of a struggling movement are generated by an unconscious process of invention, fathered upon the movement, and then knocked down with solemn pomposity. At the end af the achievement, when the invader of orthodox indolence and respectable indifference is found to gain ground in the midst of the dust storm of misrepresentations, a wondering sneer is directed against personalities who have not had the decency and good sense to die at the command of their antagonists.

The Theosophical movement has proved no exception to this general rule. Oppositions against it are generally but attempts to remove this disturber of established ease by finding some excuse for ignoring its existence. False issues are raised in every direction, and a candid examination of the truths that Theosophy embodies is evaded in the confusion. It is a profit-

* The Path. Vol. I. No. 8.

less task to hunt the brood of Error which, like the giants of Norse folk-lore sally forth at night to slay and devour, but melt into thin air when surprised by a ray of sunlight. Kicking at nothing is an exhausting process. Unmindful of this, many, in the words of the author of Religio Medici, have "rashly charged the troops of error, and remained as trophies unto the enemies." It is therefore proposed to set forth a "plain, unvarnished" statement of what Theosophy really is, and the work in which the Theosophical Society is engaged, and leave the decision to the common sense of the reader. The transcendental metaphysics of Theosophy will be but slightly touched upon here. For fuller information the inquirer is referred to sources indicated by the publications of the Theosophical Society and the writings of the Theosophists of the day.

What, then, is Theosophy? Numberless are the misconceptions to which the word has given rise. Etymology does not throw any great light on it. The interpretation of "God-wisdom" can be spread over a large area. Without following the history of the word, it may be stated that the chief exponents of the present revival of Theosophy take it to mean Wisdom-religion. Their interpretation, while open to no great philological objection, is sufficiently precise for all literary purposes. Theosophy from this standpoint is synonymous, with Truth—the Truth that has been clothed in various garbs of religion; it also implies that this Truth is attainable by a natural development of wisdom, without the intervention of supernatual means. Thus it will be seen that Theosophy does not attach infallibility to any particular system of revelation, but maintains that under suitable conditions Truth reveals itself to every individual. The sun shines equally on all; the crystal reflects it; the clod of earth does not. Yet Theosophy sets great value on all systems of revelation, looking upon them as finger-

posts which indicate the direction in which Truth is to be sought although it declines to accept them as invitations to surrender personal inquiry. This tenet of Theosophy is founded upon the consideration that Truth is the result of real experience, and does not consist in the transfer of intellectual symbols from one person to another. To speak about truth is one thing, and to perceive it is quite another. It is a fact of common experience that the most accurate and elaborate description of, say, a flower is by no means an efficient substitute for a visual contact with it, although the description has an abundant value of its own. Hence individual consciousness is consistently upheld as the only criterion of Truth, but this consciousness derives material help in its development and expansion by the study of the experiences of others. Thus Theosophy teaches that personal exertion is the only means by which progress can be achieved. But in the effort for growth the ultimate unity of consciousness must not be ignored. Individuals are not distinct crystals, placed side by side, but the varied manifestations of one unchanging universal consciousness. As light from one single source produces the appearance of different lights by reflection from a number of surfaces, so this universal conciousness, remaining itself unchanged, produces endless individualities which in the course of their evolution reach perfection by recognising this essential unity. According to Theosophical thinkers this doctrine forms the fundamental truth upon which all religions are based; it is the final consummation of all philosophical thought and the crowning experience of all practical mysticism.

The search for this truth, and the practical realization of it are not considered as mere gratification of intellectual curiosity but as the very summum bonum of evolutionary progress. It is the Nirvana of the Buddhists, the Moksha of Brahmins, and

not very different from the Beatific vision of the Christians. When this condition, or rather want of condition, is realized in consciousness, pain is for ever extinguished. Nirvana is by no means the annihilation of consciousness, but its rest in the infinite plenitude of being. Needless to discuss the Nihilist view of Buddhism which some scholars of ability have brought forward; suffice it to say, that the Theosophists on this point share the responsibility of their opinion with many names of great eminence. Nirvana is the extinction of all pain because, being the ultimate unity of all being, it cannot be the playground of those contending forces which alone produce pain.

Proceeding upon this basis, the essential features of Theosophy can be thrown into relief by determining its relations to religion and science. As the science of Religion, it looks upon the different systems of faith as so many languages seeking to express the truth about man, his origin, nature, and destiny, as well as his relations to the surrounding world of objects. But, as a word or phrase is nothing but a sound in the absence of experience of the object connoted, so the proper comprehension of religious symbology can be acquired only by realizing the truths that underlie it. From the Theosophic standpoint the different systems of religion appear as the various forms evolved by the peculiarities of time, place, and other special causes, to embody the bodiless truth.

It is necessary to guard against a misconception which may arise here. Theosophy is not eclecticism, which is a mosaic while Wisdom-Religion is an organic whole. Theosophy is like an abstract mathematical formula of which each religion is a particular application. It does not select bits from all religions and piece them together according to some fanciful standard of symmetry. But being the

inner truth itself, Theosophy regards religions as various descriptions of that truth. It will no more recognise antagonism between religions than the linguist will condemn the description of the same thing in different languages because of peculiarities of idiom and grammar. Theosophy is not hostile to any religion, but is bound, in the interest of truth, to oppose the tyranny of ecclesiastical forms on individuals. Humanity, in the course of its evolution, produces individuals who outstrip the generality in the realization of truth, and are thus enabled to perceive the capabilities of the truth to be manifested within a certain period of time. To help the masses struggling blindly for the light of truth, these teachers of mankind construct a symbology of words and emblems to represent the truth. But as acquisition of wisdom is a change in quality of the consciousness of the acquirer and not merely a surface expansion of it, the symbology, though eminently useful, is not in itself spiritual knowledge, and can never be converted into it except when "inwardly digested." The physical process of digestion supplies a striking analogy in this matter.

Food, assimilated by different organisms, follows their original differences. Spiritual food, on assimilation, partakes of the peculiarities of the individual, and two individuals cannot be exactly identical, whether physically or otherwise. A contrary supposition would violate the lex parsimoniæ in nature. Consequently, Theosophy is the uncompromising supporter of the freedom of individual conscience. On the other hand, it condemns a selfish desire for self development as wrong on account of its violation of the essential unity of being one of the greatest Theosophists of the world, Gautama Buddha declared, "Let the sins of the Kali Yuga fall upon me, and let the world be redeemed." This noble saying found an echo in the Christian

Apostle, who would be anathema from Christ if he could save the world thereby.

Nor has Theosophy any antagonism to the scientific spirit. Claiming to be the religion of Truth, it must show itself to be the most exact of all exact sciences. According to it truth cannot be dissociated from real experience; the more intellectual form of it can never be the truth any more than the word man can be the human being. It opposes the dogmatisms of science which deny independant reality to facts of mental experince because of their eminently unscientific character. If there be no operation of thought matter itself will disappear. The contrary of this existence of matter without relation to a conscious knower has never been experienced. Therefore matter and consciousness are both eternal or neither. Further it rejects the mechanical theory of universe on account of its unreasonableness. If consciousness is derivable from unconciousness, a fundamental law of reason becomes stultified. Unconsciousness is the negation of consciousness, and therefore an affirmation of the absence of all relations to consciousness is its essential property. How, then, can it be related to consciousness so as to produce it? If the atoms themselves are considered conscious the difficulty is not removed. For consciousness must be associated with the notion of I and if this egoism is to be postulated for each atom it is inexplicable how a man, composed of myriads of atoms, possesses yet a single indivisible notion of I. It is clear therefore that there is in nature a principle of consciousness whose units are not atoms but individualities, and if the principle is eternal its units must also be so.

For the ocean cannot be salt unless the quality of saltness inhered in every one of its drops. Theosophy for these, among other reasons, holds against materialism the individuality

in man is immortal. In this, however, it does not maintain that the present body, emotion or thought of a man will as such abide for ever, but that the unit of consciousness which is now manifested as the man will never undergo any change in essence. For change, independant of consciousness, is unthinkable. It is in fact the unchangeableness of consciousness, that by comparison renders the conception of change a reality. In ordinary language no doubt such pharses as the "growth and development of consciousness" are in use, but strictly speaking it is the basis in which the consciousness inheres that changes, the phrases in question being of the same character as those which ascribe motion to the sun in relation to the earth. Moreover, if one unit of consciousness were to change in essence, that is, become annihilated, the same liability must attach to all other units, and we shall be driven to hold that the principle of consciousness in nature is destructible, while matter which cannot exist in its absence is indestructible.

From the indestructibility of individual consciousness, and its relations to matter, two important deductions follow.—First that this relation, which is perpetually changing to a definite law. The products of the change are bound each to each in a definite way. What is now is not wholly unrelated to what was before. This is a matter of experience, and in fact experience is based upon it. Without the law of causation experience would be impossible, on whatever plane we take experience mental or physical. Thus by the application of the law of causation to our being, it follows that the experience of pleasure and pain in the present must be the necessary consequence of causes generated in the past. A contention may here be raised that it is a fact of experience that many sufferings and enjoyments come to us of which we are not conscious of having generated the causes. But it is without any real force. What connection is there between our

consciousness of a cause and its power to produce effect? If we receive in the system malarious germs, the disease is not prevented because we were unconscious of the reception. Whatever you sow the same you reap, whether you are conscious of the sowing or not.

The law of causation, thus applied to personal experience of suffering and enjoyment, is called by the Brahmins and Buddhists the Law of Karma.

The second deduction hinges on to the first and forms with it a harmonious whole. If the individual consciousness is immortal, and its experiences are governed by the Law of Karma, then it follows that so long as all causes, capable of producing effects on the present plane of life, are not exhausted, and the generation of similar causes is not stopped, the individual consciousness will remain connected with the experience of earthly existence. Thus the ego successively incarnates itself on this earth until it has collected all experiences that life on this planet can offer. The doctrine of reincarnation is taught by all religions of the world, Christianity not excepted. In the Gospel of St. Matthew it is declared in no uncertain tone that John the Baptist was the incarnation of Elias (chap. XVII. 12, 13). It is not intended fully to discuss the scientific and metaphysical bases of the doctrine of reincarnation, as the subject has been adequately dealt with in a recent Theosophical publication.[1]

But it will not be out of place to consider the ethical objection which is so frequently brought forward against the doctrine. Is it just that a person should experience pleasure or pain for acts done in a previous life of which no recollection is preserved?

1. see "Transactions of the London Lodge of the Theosophical society. No. 5.

The argument thus implied is based upon the confusion of the two different meanings of the word justice as applied to the regulation of human affairs, and to the operation of natural laws. Human beings are admittedly imperfect in knowledge, and it is required for the well-being of society that all its members should feel confident that they are not liable to arbitrary punishment. For this reason it is necessary that before inflicting punishment the grounds for it should be disclosed. But justice, as affecting the operation of natural laws, is a totally different thing. The workings of nature being invariably by the law of causation are not amenable to conditions which depend upon admitted inability to apply that law without failure. The moral ameliortion, which it is fancied that a knowledge of the precise cause of our sufferings would produce, is more than compensated for by the numberless incentives to good, which gratitude and other similar motives supply.

The teaching of Theosophy from the standpoint of common sense can be briefly summed up thus:—

1. That there is a principle of consciousness in man which is immortal.

2. That this principle is manifested in successive incarnations on earth.

3. That the experiences of the different incarnations are strictly governed by the law of causation.

4. That as each individual man is the result of a distinct causal necessity in nature, it is not wise for one man to dominate the life and action of another, no matter what their relative development may be. On the other hand it is of paramount

importance that each individual should ceaselessly work for the attainment of the highest ideal that he is capable of conceiving. Otherwise pain will arise from the opposition of the real and the ideal. Be as perfect as our Father in heaven is perfect.

5. That for the above reasons it is wise and just to practise the most ungrudging toleration towards all our fellow creatures.

6. That as absolute unity of all nature subsists for ever, all self-centred actions are bound to end in pain to the actor on account of their opposition to this fact. The foundation of morals must therefore lie in the feeling of Universal Brotherhood of man.

7. That the harmony of the unit with the whole is the only condition which can remove all pain, and as each individual represents a distinct causal operation of nature, this harmony is attainable only through the individual's own exertions.

The Theosophical Society is an organization having for its object the study of truth upon the most unsectarian basis, and as a result of such study it believes that the truths enumerated above are, if generally accepted, calculated greatly to benefit the age. It is necessary, however, to add that there are many members in the Society, earnest in the pursuit of truth, who are not prepared to subscribe to all these doctrines without further thought and study; but all are agreed as to the ethical principles involved therein. The chief aim of the Theosophical Society is "to form the nucleus of a universal Brotherhood of mankind without distinction of race, color or creed." The basis of brotherhood, which the Theosophical society considers scientific has been adverted to. The Theosophic brotherhood does not limit the freedom of individual development. It

requires nothing from its members but a desire to recognise the unity of the human family as a natural fact which cannot be ignored with impunity, and a living conscious feeling of which is sure to lead to the highest development of the individual.

The Theosophical Society is convinced that the most efficacious means for the study of truth is furnished by the ancient religions and philosophical systems of the world, as they are free from the disturbing influences by which contemporary forms are surrounded. The Society therefore earnestly labours to promote an appreciative study of Eastern philosophy, built up by generations of Theosophists, as affording easy access to the Wisdom-religion of the world.

Further, the society seeks to combat materialism by the investigation of abnormal phenomena which afford a practical demonstration of the existence of a Psyche in man and to lead to a proper comprehension of the laws which underlie those phenomena. Theosophists do not believe in supernaturalism, and discard the nation of miracles as involving an unreasonable limitation of the possibilities of nature. The views of the leading Theosophists with regard to this subject are to be found very ably expounded in Madame Blavatsky's Isis Unveiled, and Mr. Sinnett's Esoteric Buddhism. All Theosophists, whether in perfect agreement with these views or not look upon them as opening immense vistas of thought on subjects which are as important as they are neglected.

In conclusion, it is to be clearly stated that the Theosophical Society is composed of a body of earnest students and inquirers, and not of dogmatic teachers. But naturally a large number of members hold convictions in common on any points. Yet in

each case the final authority comes from no external source but from within.

"There is no religion higher than Truth," is the motto of the Society.

(MOHINI M. CHATTERJI.)

THE FOUNDERS OF THE THEOSOPHICAL SOCIETY. *

जगाच्या कल्याणा संतांच्या विभूति ॥
देह कष्टविती ऊपकारें ॥ १ ॥ (तुकाराम.

The sages are born for the good of the world.
They bear physical pains for its benefit.—

Tukaram (the Maratha sage.)

Ladies and Gentlemen, I feel it a great privilege to be allowed to take part in this day's proceedings, for, as a Hindu, I view them with no ordinary interest as bearing on the true welfare of India, and it is, therefore, that I have come all the way from Calcutta to be present on this occasion. It appears there is no institution in all India more useful and dealing with much higher and nobler objects than the Theosophical Society, and that the presence in India of its Founders who are both well-known persons in their own countries, and to whom we should be deeply indebted for all that they have done, and are still doing for the reawakening of this country, at an enormus self-sacrifice, and, as I know too well, with the purest and most disinterested motives, is an event of no mean importance in the history of this country. I have the highest respect for them, because of the truly unselfish, unostentatious and self-denying lives that they lead. In fact, the more intimately I come to know them, the more regard I learn to have for them. Though Europeans by birth, they are Hindus at heart,—better Hindus than many of us, I should say. A wise dispensation of Providence has brought to our shores from beyond the Atlantic two

* An address by Mr. Norendranath Sen at a public meeting in Bombay at the Framji Cowasji Hall.

remarkable foreigners, one an old lady and the other an old gentleman, one a Russian and the other an American by birth, but both citizens of the United States, *not to teach us anything new,* but simply to tell us to seek wisdom at our very doors, in our own Eastern books of antiquity which we have hitherto totally neglected,—wisdom much higher than is to be met with in any other part of the known world. Their mission is one purely of love and benevolence. They come also under the most distinguished auspices—the auspices of the Great *Rishis* or *Mahatmas*—who have their sacred abodes on the heights of the Himalyas, and are, therefore known as the Himalyan Brothers. They are the successors of those holy sages who lived in Ancient India, and the tradition of whose existence is not yet extinct among the present generation of Hindus. The Founders have come to India determined to fulfil their philanthropic object. They are not adventurers, certainly, as some silly persons would call them. Every one who has read Madame Blavatsky's rare work, *Isis Unveiled,* must have been impressed with the great learning and industry of its eminent author. A noble lady by birth, and a public writer of great reputation in America, France and Russia, she leaves home and friends, and comes here to work, heart and soul, for the moral regeneration of India along with Colonel Olcott, late a well known Counsellor-at-law, author and journalist in America, who held various positions of trust, responsibility and importance, and the memory of whose past valued services is still green in that country. They sacrifice wealth, social position, and every thing that is prized in this world, and settle for good in India which they justly regard *as the cradle-land of humanity, and work unceasingly for the benefit of our country. They deny themselves rest, and give their whole time and attention to this end.* They, like many

other foreigners of distinction in Europe and America, who have studied our Aryan literature and philosophy, are impressed with their sublime truths, and proclaim them to us, the present Europeanized Hindus, and recall to our minds the glorious past of Hindustan, and encourage us with their words of brotherly love and sympathy. How can we be so unpatriotic and heartless as not to extend to them the right hand of fellowship, and co-operate with them most cordially in their labors of love? I have watched them very closely, and have had many opportunities of judging of their character, their motives and their labors; and I can tell you most confidently that, at this moment, India cannot have better and more sincere friends than these persons. As the Indian public come to know them more intimately, I am sure, all existing prejudices against them will wear away. In the meantime, what grieves me most is to see that instead of being respected and honored as they deserve to be, they are reviled and laughed at by people who probably know little, or nothing of them; aye, sometimes even by our own countrymen. This is really most painful to my feelings as a Hindu, and I am ashamed of the conduct of such men. For myself, I do not respect any one half so much as an earnest and devoted worker in the cause of humanity. May we have more such persons in our country and in the world at large, to increase the sum of human happiness. India, at least, badly wants their services, at the present moment. The progress of India is being hampered by men who apparently patriotic, have still got a good mixture of selfishness in them. They actually sacrifice the interests of our country for their own individual advancement. They follow a temporising policy, and tamper with the great cause of India. We want no such men. What we want, is a number of true, unselfish patriots, who will be prepared to set aside all personal considerations, and all thought

of self-aggrandisement altogether. We must learn to love our country, for our country's sake. We must serve it not for the earthly honors and distinctions that it may bring in the way. The self has become so powerful in our unfortunate mother-land that the very ideal of unselfishness has become quite extinct among us ; and such few persons as may be found still prepared to give even their last drop of blood for us, are liable to be misunderstood and unappreciated. It is on account of our selfishness alone that we Hindus do not now love truth so much as we did in the past. We have become almost a race of flatterers and sycophants—a brood *apke-wastes* as we call them in Calcutta. We have lost that independent manliness of spirit for which we were at one time distinguished. What a deplorable sight to every friend and well-wisher of India ! Our national heart and national honor must be completely dead when we are capable of treating our own benefactors as the Founders of the Theosophical Society with contempt, and of casting reproach and obloquy on them. If we find foreigners like them prepared to do so much for us, should we not be roused *to save our country from moral degradation*, even from very shame? I consider it one of the highest duties of humanity to serve one's country as to serve one's king. Let us, therefore, all join hands together, and earnestly work for our national resuscitation, irrespective of all desires of self, and without caring whether we succeed or fail in our efforts. The results, you may be sure, will come of themselves, and no one, perhaps, more than ourselves will eventually be surprised at them. The great secret of working for the public good, without, any, the least selfish or mercenary objects, is that marvellous success invariably attends our labours ; and that without seeking for it, we ultimately reap our own reward. So let us make a strong, united resolve to give up all sorts of self-seeking in our noble attempt to

elevate our country, and India will stand regenerated and reformed so rapidly and effectually as even beyond all our wild anticipations. I say—try, and you will realize the fact. With the scientific precision of every law of nature, the result will follow the act,—the cause will produce the effect. We now always go to work in a wrong direction, and that is why we so often fail. Be assured, my friends, we can always render ourselves individually and collectively happy by working in a purely disinterested and philanthropic spirit in all matters of public welfare. Our good deeds will never go unrewarded. This thought should sustain every one of us in his public life.

Those who are called "converts" are even now for the most part only so in name. They are Hindus in all their customs and manners without exception. They observe caste even more strictly than we do. They will at the first opportunity turn Hindus if they are not so already.

Our Branch has translated into the Vernacular several useful Theosophical tracts and published them at our expense. We are carrying with our heart and soul, in proportion to our strength, stones in aid of the triumphal arch on which shall be inscribed the glorious legend, "The Moral Regeneration of India" and which is being built under the auspices of the Theosophical Society or Universal Brotherhood—a resplendent arch cemented together with love and kindness under the patronage of the living Representatives of the hoary *Maha Rishis* of Aryavarta. Oh blessed day ! Oh auspicious hour t that saw its foundations laid by our Brothers from across the seas ! Brothers of queenly Bombay ! here rises the holy altar of Religion, the altar beside which our forefathers learned the secrets of nature and the wisdom of gods. Come, stand beside us, and for the sake of the memories of the past, with the

blessing of the *Rishis*, whose spiritual teachings come down to our ears like dulcet music through the long corridors of time, let us pledge to ourselves, heart to heart and hand to hand, to make good use of our inheritance, to be worthy of our Aryan sires!!!

RAO BAHADUR JANARDAN S. GADGIL B. A., L. L. B., of the Rewah Theosophical Society of Baroda said:—

GENTLEMEN, On an occasion like the present, it is but natural that I should speak a few words, and with your permission I shall do so.

I was among the first who made their acquaintance with Madame Blavatsky and Colonel Olcott, very soon after their landing at Bombay. It happened that I had looked into "Isis Unveiled" a little while previously, and the work had so much excited my curiosity to see and have a personal conversation with the author of that remarkable production, that I took the earliest opportunity to satisfy it by coming down to Bombay on short leave. I had the desired interview, and it more than satisfied my expectataions. Well, at the end of now nearly four years, our acquaintance has, I hope, matured into friendship, or rather into brotherly and sisterly love.

Closer and closer acquaintance convinced me, as it has convinced so many other brother Theosophists, that the mission of Madame Balvatsky and Colonel Olcott was high—far higher even than men can—ordinarily understand. Their philosophy was of the purest kind—so pure that worldly men could not believe in it. The powers that Madame Balvatsky possesses are so astounding that it is difficult to believe in their reality until by hard experience you are obliged to pronounce them to be true in spite of yourself. If Madame Balvatsky and Colonel

Olcott are stil looked upon with suspicion in some quarters, the reason of it is that their mission, their philanthropy, and their powers are too high for ordinary comprehension. To check the materialistic tendency of this 19th century, and establish th truth of those philosophies which regard and all-pervading Intelligence as the only real existence which appears under different phases of matter or spirit; to show how matter and spirit are connected and how spirit entirely controls matter, to furnish a key by which the mystery of life and death and of sorrow and happiness can be solved, this is the high mission to which they have been appointed by those that guide them; and they have made a commencement. A total abnegation of worldly self-interest and complete devotion to the cause of Humanity without distinction of race, colour or creed is the high standard; of philanthropy to which they have pledged themselves before they were appointed to their mission; the extraordinary powers which Madame Balvatsky possesses furnish actual proof that the philosophy they advocate is not a matter of faith and fancy but a science capable of even experimental demontration. All these things are too high for ordinary comprehension and too far beyond ordinary experience to command immediate beliefe and knowing, as every one does, how the world is full of pretenders, it is not at all surprising that Madame Balvatsky and Colonel Olcott's motives, conduct and doctrines should have been looked upon with distrust. But it is now high time that truth should be perceived. They have out-lived the suspicions of friends and foes as regards their motives. The philosophy they advocate underlies every Aryan religion and probably all the religions of the world, the powers which Madame Balvatsky and in a far higher degree the Himalayan Mahatmas possess can no longer be questioned. The existence of the Mahatmas can no longer be doubted. There are persons in this hall who

went to the Himalays and succeeded in actually seeing and conversing with some of them. As to those powers, sufficient manifestations were given at Simla and elsewhere, and those who, like myself have been eye-witness to some of them, cannot doubt their reality or significance. Under these circumstances, it is high time, I say, to open one's eyes to truth. And to a Native of India, only if he open his eyes to see, the prospect is really most cheering. Those of us Natives of India, who have paid any attention to the learning of our forefathers know tha from time immemorial the philosophy of our fore-fathers has taught us that an all–pervading Intelligence is the only true and eternal existence and that all else that appears is its manifestation.

EXTRACT SHOWING THE HIGH CHARACTER OF THE FOUNDERS.

(Document No. 1)

Extract from a Report to the Secretary of the Navy (U. S. A.) from the Assistant Secretary, dated February 24, 1865, Taken from the Journal of the Senate of the United States entry of March 3, 1865.

"In obedience to your orders, to cause to be investigated the alleged fraudulent transactions of all persons amenable to this department, the services of Colonel H. S. Olcott were temporarily obtained. This Officer is attached to the War Department, is familiar with such investigations, and enjoys in an eminent degree the confidence of that department."……

(Document No. 2.)

From an Editorial of the *New York Tribune* of September 22nd 1871. The *Tribune* was at that time the most influential journal in the United States

"Col. Henry S. Olcott of this city is not a politician, is a gentleman of unsullied record, widely known, and amply responsible. Chosen by Edwin M. Stanton, receiving the confidence of that incurruptible patriot at the outset and maintaining it through the most trying responsibilities to the very end of the War, gaining such reputation in the discharge of his duties that the Navy Department sought his transfer to their work…warmly commended by the Committee [of Congress] on the Conduct of the War, and when at last he insisted on returning to his profession, sent out with the highest commendations from all his superiors, Col. Olcott is a witness whose word nobody will question……"

(Document No. 3.)

A paper signed by the Washington representatives of the leading journals of the United States, of all the political parties, recommending Col. Olcott to the President of the United States for the vacant office of Assistant Secretary of the Treasury.

(Document No. 4.)

Letter from Mr. Le Grand Lockwood, of Messrs. Lockwood and Co. Bankers, New York City, to the Secretary of the Treasury.

"I desire to say that I have known Col. Olcott from boyhood that he is a gentleman of the highest integrity and of first-class ability. I cannot think of any one who would be likely to fill the position of Assistant Secretary more creditably than he."

(Document No. 5.)

Extract from a letter to Col. Olcott from Major L. C. Turner, Judge Advocate of the War Department, of the date October 20, 1865.

"I am informed that you are tendered to the Secretary of War your resignation of the Commission which you have held

since 1862.....The responsibilities, difficulties and dangers incident to the faithful and fearless performance of the duties of your position, I have been enabled personally and officially to appreciate : it is my duty as well as my privilege, therefore, to say that the faithful performance of these labours required, in an eminent degree, untiring industry and energy, discreet and prompt action, and *unfaltering courage*.....It is a grateful duty to certify that, during the past three years of turmoil, trouble, and fraud you have been energetic, prompt, honest and, fearless; and therefore, eminently successful. You are entitled to the thanks of all honest, loyal-hearted citizens."

(Document No. 6.)

Extract from a letter to Col. Olcott from the Hon. John Wilson, Third Auditor of the Treasury Department, of date May, 7, 1866.

".....The fidelity and ability with which you have discharged the onerous, responsible, and delicate duties entrusted to you by the Government; and the sterling integrity evinced by you, under all circumstances, are the best guarantees that can be offered to all who may seek your aid in future."

(Document No. 7.)

Letter from the Hon. A. H. Green, Comptroller of the City of New York, to E. Delafield Smith, Esq., Counsel to the Corporation, informing him of Col. Olcott's retention as Attorney for the City Treasury in certion large suits pending. Dated 16th April, 1873.

(Documents Nos. 8, 9 and 10.)

Extracts from letters of Samuel G. Courtney, Esq., U. S. District, Attorney for the Southern District ; and B. F. Tracy, Esq, U. S. District Attorney, for the Eastern District, of New York ; and A. Q. Keasbey, Esq., U. S. District. Attorney for the State of New Jersey. All recommend Col. Olcott as "a gentleman of rare executive ability and strict and unimpeachable integrity."

(Document No. 11.)

Extract from letter from George T. Hope, Esq., President of the Continental Fire Insurance Company (the largest in the United States) to Albert Powker, Esq., President of the Boston (Mr. Cook's Boston) Board of Underwriters. Dated Sept. 16 1873.

"His (Col. Olcott's) experience and ability combined with his interest in the substantial welfare of the Companies and the Community, in respect to Fire Insurance, are well known here (at New York) and entitled him to be regarded as a public benefactor."

(Document No. 12.)

Extract from Editorial article in the Baltimor Underwriter an influential organ of the American Insurance interest respecting the Official Report of the Second Session of the National Insurance Convention : (a Congress of the officials of the several State Governments who by law have Supervision over Insurance Companies.

"No addition to insurance literature more valuable than this compact octavo has yet been published.... Col. Olcott will receive the thanks of the profession as well for the judgment thus exhibited, as for the industry and fidelity to fact with which the entire compilation is marked."

(Document No. 13.)

A lithographed picture of a stand of colours presented by the Citizens of New York to the Police Department of that City as a "Flag of Honor," to mark the public appreciation of their brave devotion during the terrible riots. The accompanying letter from the Citizens' Committee is signed by the Presidents of the Chamber of Commerce, the Stock Exchange, the Bank Clearing House, the Produce Exchange, the Board of Marine

Underwriters, the National Board of Fire Underwriters, the New York Bord of Underwriters, the Major General Commanding the Militia, and by Col. Olcott, as Secretary of the National Insurance Convention.

(DOCUMENT 14.)

EXTRACTS from the Pioneer of December 10, 1881, being official document's from Russia, showing the high birth and Social standing in that Country of Madame H. P. Blavatsky.

"The establishment of Madame Blavatsky's real identity by formal proofs of this nature [illegible] never been necessary for any person of culture or [illegible] who knows her, but foolish or malevolent people, [illegible] on vague and erroneous conjectures as to the nature [illegible] work to which she has devoted herself in this country, have ventured to imply that she must be an impostor, aiming at common-place ends—money, or social position. The absurdity of this contention is made evident by the following letter, which shows to what rank in society she properly belongs :—

Sir,—Having heard with astonishment that there exist some where about the world persons who have an interest in denying the personality of my niece, Mme. H. P. Blavatsky, pretending that she has appropriated to herself a name that does not belong to her, I hasten to send you these lines, begging you to make use of them to dissipate the very strange calumny. I say strange but I might say senseless (*insensee*). For why should she choose (supposing she had really any necessity to change her name) a family which is not at all illustrious except by literary and scientific merits, which, indeed would do honour to its

name whatever that might be. What astonishes me especially is that any one can make a mistake about the origin of a person so erudite and of so cultivated an education as that of my niece.

However, as it is the burlesque fancy of her personal enemies to treat her as an impostor, will you receive my personal guarantee (given on my honour) that she is what she affirms herself to be Madame Helen P. Blavatsky, widow of a Councillor of State, Ex-Vice-Governor of the Province of Erivan in the Caucasus, daughter of a Russian Colonel, Pierre Von Hahn (whose ancestors were allied with the Counts Von Hahn of Germany, and whose mother was *née* Countess Pröbsting) and my niece by her own mother, my sister *née* Fadeeff, granddaughter of the Princess Dolgorouky of the elder princely line.

To establish her identity I enclose in this letter two of her portraits, one taken twenty years ago in my presence, the other sent from America four or five years ago. Further more, in order that scepties may not conceive suspicions as to my personal identity, I take the liberty of returning your letter received through M. le Prince Dondoukoff-Korsakoff Governor-General of Odessa. I hope that this proof of authenticity is perfectly satisfactory. I believe, moreover, that you will have already received the certificate of the individuality of Madame Blavatsky that the Governor-General desired himself to send to Bombay.

I ought also to mention a rather important fact, which is, that since the departure of my niece Helene Blavatsky from Odessa for America, in 1872, she has always been in continuous correspondence, not only with me, but all her relations in Russia —a correspondence, which has never been interrupted even for a month, and that all this time there has been no change whatever in her style, which is peculiar to herself, nor in her handwriting. This can be proved by all her letters to any one who

wishes to convince himself. This fact alone can leave no doubt except to idiots or evil-intentioned persons who have their own ends to serve. But with these there is no need to waste time.

I cause my signature to be certified by the confirmation of a notary.

On which I beg you to receive the expressions, &c. (signed) Nadejda A. Fadeeff (daugher of the Privy Councillor), member of the Council of the Theosophical Society, daughter of the late Russian Privy Councillor, formerly director of the Department of State Lands in the Caucasus, and member of the Council of the Viceroy of the Caucasus.

Odessa, 3rd (15) November.

(The signature is formally authenticated by the Notary of the Bourse at Odessa, and the letter bears his official stamp.)

We must add, in explanation, that the enclosed portraits are undoubtedly portraits of Madame Blavatsky, and that we have seen the formal certificate of her identity forwarded direct (for the better assurance of sceptics to the care of a gentleman in high official position at Simla) by General Fadeeff at present Joint Secretary of State in the Home Department at St. Petersburg. We have also seen the letter addressed to Madame Blavatsky as to an intimate friend by Prince Dondoukoff, expressing besides warm sympathy, no small measure of (well-deserved) contempt for persons who could misunderstand her true character."

"The certificate sent by General Fadeeff and referred to in this statement runs as follows :

"I certify by the present that Madame H. P. Blavatsky now residing at Simla (British India) is from her father's side the daughter of Colonel Peter Hahn and grand-daughter of Lieutenant-General Alexis Hahn von Rottenstern Hahn (a noble family of Mecklemburg, Germany, settled in Russia). And, that she is from her mother's side the daughter of Helene Fadeew and grand-daughter of Privy Councillor Andrew Fadeew and of the Princess Helene Dolgorouki ; that she is the widow of the Councillor of State, Nicephore Blavatsky, late Vice-Governor of the Province of Erivan, Caucasus.

(Signed.) Major-General Rostislav Fadeew,
of H. I. Majesty's Staff,

Joint Secretary of State at the Ministry of the Interior, "St. Petersburg 29, Little Morskaya,
18th September, 1881."

(Document No. 15.)

Extracts from several papers concerning Madame Blavatsky's naturalization as an American citizen were then read, thus showing that that lady was considered of so much consequence that everything concerning herself and her work was reported in the papers. Among those that were read, were the following :—

Commercial Advertiser.

"Madame Blavatsky has become an American citizen by virtue of a sworn statement that she desires to be no longer the subject of any foreign potentate or power but that she prefers to wed the lore of the Orient to the enterprise of the Occident. It is a happy thing for America that this brilliant Orientalist and profound, though misty, philosopheress casts in her lot with our people, yet she may yearn to tell the foreigners all she hears or sees or thinks of us—and why not ?"

New York Star.

"Madam Helen P. Blavatsky on the 22nd of September 1874, announced her intention of becoming a citizen and on Monday, by a decree of Judge Larremore in the special term of the Court of Common Pleas, received her naturalization papers."

DOCUMENT No. 16.

An extract from *Mackenzie's Cyclopædia*, published a London, in the year 1876, was then read, which showed that even as early as that, the Theosophical Society was a recognized insitution and that, therefore, Mr. Cook's insinuation that it was an obscure body was unwarranted by facts.

(DOCUMENT No. 17.)

Extracts from *Frank Leslie's Illustrated Newspaper* showing how our Society was well known in America and that people of high intellectual and social standing were associated with it.

It will not be amiss to give a moment's glance at these peculiar people and see what they have to say of and for themselves....

We might be warranted in passing our Theosophists by as idle dreamers, but that among them are some persons of not only scholarship but experience in pratical affairs. Let us see; Their President is Colonel Henry S. Olcott, a lawyer and *litterateur*, well known in this country. Throughout the war he was Special Commissioner and trusted Counsel of the Secretaries of war and the Navy, and as an author has produced works on such unimaginative subjects as agricultural science, insurance, history and genealogy. The first vice-president is

Dr. S. Pancoast, of Philadelphia, author of medical works and ex-professor in a medical college. The second vice-president is George. Henry Felt, of this city, a geometer and engineer, who has in the press of J. W. Bouton a quarto volume on the "Lost Canon of Proportion of the Egyptians, Greeks and Romans," that Mr. Gladstone recently thought worthy of writing a letter about. The treasurer is Mr. Henry J. Newton, a wealthy retired manufacturer, and Professor Draper's successor, to the Presidency of the Photographic Section of the American Institute. The Corresponding Secretary is Madame H. P. Blavatsky...The recording secretary is John Storer Cobb, L.L.D. ex-editor of the *New Era* magazine, the organ of the Reformed Jews. Professor Alexander Wilder, M. D., the well-known writer, reviser and editor of works upon Symbol Worship, Platonism and other abstruse subjects, is a Fellow of the Theosophical Society; as also are Judge Westbrook of Pennsylvania, a Professor of Philology in a British University; a Prince on the Czar of Russia's staff; a Judge in Corfu Greece;.....and no end of editors, physicians, lawyers, and—Heaven save the mark;—even clergymen. Such are the facts gathered by our reporters from various sources.

"Clearly a compact, secret and zealous body of men and women of this stamp are not to be despised or merely jested about. We may be amused at such public exhibitions as the "Pagan Funeral" of last summer, and the subsequent cremation which together have ensured to Baron de Palm such a lasting notoriety, but, nevertheless, we must not forget that to the three hundred and eighty-eight million Christians, in the world, there are more than one thousand millions of non-Christians, of whom, at least, six hundred millions accept wholly, or in part, the religion and philosophy to study which our Theosophists banded themselves together.

(DOCUMENT No. 18)

An extract from the *Saturday Review* of September 9, 1879, in which Colonel Olcott's "kind intention" in sending a member of the Theosophical Society, to take home destitute Arabs, was praised. The lecturer here remarked that it would be well for writers to remember what they have once written and not to forget it so soon. The *Saturday Review*, which praised him in 1876, now called him "an unscrupulous adventurer."

(DOCUMENT No. 19.)

Mayor's letter, inviting, at the request of Colonel Olcott, people to subscribe for a fund, for the benefit of the destitute Arabs.

"The undersigned asks attention to the following document (Colonel Olcott's letter), and endorses its statements as to the necessities of the unfortunate Arabs, and the impracticability of relief being given by the administrative Bureaux.

"The undersigned hopes that no delay may occur in the subscription of the comparatively small sum that it will require to send the Arabs to their own country and friends. It would disgrace our City to turn them into the street to starve.

"Payment of subscriptions may be made to the bearer in cash, or, if preferred, in cheques drawn to the order of the undersigned, who, at Colonel Olcott's request, has consented to receive and acknowledge any sums subscribed."

WM. H. WICKHAM,
Mayor.

(DOCUMENT No. 20.)

What the *New York World* says of the Theosophical Society :—
Sunday, October 3, 1875.

"Of the Theosophic Society it can be said without question that its aim is laudable, and as to the means, there is at least no harm in trying them."

THE THEOSOPHICAL SOCIETY.

Objects, Revised Rules, & Bye-laws of 1886.

"The Purity of purpose, will, and deed,
are the keys which unlock the gates
of power, which is knowledge."

THE SOCIETY AND ITS OBJECTS.

1. This Society,* formed at New York, U. S. of America 17th November 1875, shall continue to be called the "Theosophical Society."

2. The objects of the Theosophical Society are as follows :—

First.—To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed or colour.

Second.—To promote the study of Aryan and other Eastern literatures, religions and sciences.

Third.—A third object, pursued by a portion of the members of the Society, is to investigate unexplained laws of nature and the psychical powers of man.

3. The Society appeals for support to all who truly love their fellow-men and desire the eradiction of the evils caused by the barriers created by race, creed or colour, that have so long impeded human progress ; to all scholars, all sincere lovers of TRUTH *wheresoever it may be found*, and all philosophers alike in the East and in the West ; to all who love India and would see a revival of her ancient glories, intellectual or spiritual ; and lastly, to all who aspire to higher and better things than the

* The following extracts are from a New York journal of September 1875, reporting the formation of the Theosophical Society.

mere pleasures and interests of a wordly life, and are prepared to make the sacrifices by which alone a knowledge of them can be attained.

4. The Society represents no particular religious creed, is entirely unsectarian, and includes professors of all faiths. It only exacts from each member that toleration of the beliefs of others which he desires each and all of his brother-members to exhibit in regard to his own faith. It includes members who take a merely philanthrophical or intellectual interest in its aspirations, as well as those who, believing that Oriental Philosophy embodies truths worthy of a life's devotion seek, through its instrumentality, access to the recesses of ancient culture.

5. The Society does not interfere with caste rules and other social observances.

Organization.

6. The Society shall have its Head-quarters at Adyar, Madras.

7. The Society comprises various Branches established in widely separated countries and cities in both hemispheres, all Branches deriving their chartered existence from the President in Council, without whose authority no Branch can be formed or continued.

8. The local Branches, with their executive officers and members shall be under the direct jurisdiction of the President in Council, but it shall be competent for the said President in Council to delegate all or any of his powers to any Board of Control or Administrative Committee which may be formed according to rule eleven.

9. The local administration of Branches is vested in their respective officers, but no branch has the right to exercise jurisdiction outside its chartered limits, except when so authorised by the President in Council. Officers of Branches are elected by a majority of the fellows thereof, for the term of one year ; but they may be annually re-elected an indefinite number of times.

10. The President in Council shall have the right to nullify any charter when such proceeding be considered expedient.

11. To facilitate the administration of the Society's affairs in distant countries, the President in Council may constitute Boards of Control or Administrative Committees with specifically defined powers.

Bye-laws of Branches.

12. No Bye-Laws and Rules of Branches shall be valid unless ratified by the President in Council. No branch has the right to grant Diplomas, to confer dignities or privileges, or to take any obligations from any of its members except as provided for in these Rules.

Convention.

13. A Convention of the General Council and of Delegates from the different Branch Societies shall meet annually in December at the Head-quarters, Adyar, Madras.

General Council.

14. (*a.*) The general control and administration of the Society shall vest in one General Council.

(*b.*) This Council shall consist of not less than forty-nine members of the Society, to be elected annually by the Convention.

(*c.*) It shall meet annually at the Head-quarters of the Society and dispose of all questions of importance laid before it by the President and Executive Council.

(*d.*) It shall also meet on extraordinary occasions whenever the President and Executive Council consider it advisable.

EXECUTIVE COUNCIL.

15. (*a.*) All executive functions of the Society shall be performed by an Executive Council.

(*b.*) The Executive Council shall consist of not less than seven members of the Theosophical Society, permanently residing at or within convenient distance from the Head-quarters, to be elected annually by the Convention.

(*c.*) It shall meet monthly or as often as may be necessary. It shall keep a record of all its proceedings, and accounts of all its monetary transactions, and submit the same to the General Council at the Convention for its sanction.

(*d.*) In case of vacancies occurring during the year, it shall be competent for the President and remaining members to nominate and appoint persons to fill such vacancies.

"One movement of great importance has just been inaugurated in New York, under the lead of Colonel Henry S. Olcott, in the organization of a society to be known as the 'Theosophical Society.' The suggestion was entirely unpremeditated, and was made on the evening of the 7th instant, in the parlours of Madame Blavatsky, where a company of seventeen ladies and gentlemen had assembled to meet Mr. Geogre Henry Felt, whose discovery of the geometrical figures of the Egyptian Cabala may be regarded as among the most surprising feats of the human intellect. The company included several persons of great learning and some of wide personal influence. The managing editors of two religious papers; the co-editors of two literary magazines; an Oxford LL. D.; a venerable Jewish scholar and traveller of repute; an editorial writer of one of the New York morning dailies; the President of the New York Society of Spiritualists; Mr. C. C. Massey, an English visitor; Mrs. Emma Hardinge Britten and Dr. Britten; two New York lawyers, besides Col. Olcott; a partner of a Philadelphia publishing house; a well-known physician; and, most notable of all Madame Blavatsky herself, comprised Mr. Felt's audience.

"After his discourse an animated discussion ensued. During a convenient pause in the conversation, Colonel Olcott rose and, after briefly sketching the present condition of the spiritualistic movement, the attitude of its antagonists,—the materialists,—the irrepressible conflict between science and the religious sectaries; the philosophical charactar of the ancient theosophies and their sufficiency to reconcile all existing antagonisms, * * * he proposed to form a nucleus around which might gather all the enlightened and brave souls who were willing to work together for the collection and diffusion of knowledge. His plan was to organize a society of occultists and begin at once to collect a library, and diffuse information concerning those secret laws of nature which were so familiar to the Chaldeans and Egyptians, but are totally unknown by our modern world of science.

"It was unanimously voted to organize the propcsed Society forthwith. Colonel Olcott was elected temporary president, and a committee was appointed to draft a constitution and bye-laws."*

PRESIDENT AND OFFICERS.

17. (*a.*) The Society shall have a President, a Corresponding Secretary, one or more Secretaries, a Treasurer and Librarian, to be elected annually: provided, however, that Colonel H. S. Olcott and Madame H.P. Blavatsky—both founders—shall hold their offices of President and Corresponding Secretary for life.

(*b.*) The President and Officers above-mentioned shall be respectively President and Officers of the General Council, Convention, and Executive Council, and shall be ex-officio members of the same.

(*c.*) The President in Council shall have authority to fill up any vacancy in the Offices of Secretary, Treasurer or Librarian for the remainder of the year, and also to designate any Fellow of capacity and good repute to perform *pro tempore* the duties of his own office during his absence from Head-quarters.

Inspectors.

18. (*a.*) The President in Council may at the request of Branch Societies appoint Inspectors to visit and co-operate with the Officers of Branch Societies in promoting the object of the Theosophical Society.

(*b.*) Such Branches as wish to have the assistance of an Inspector shall bear all the expenses that may be necessary for the purpose.

(*c.*) The Inspectors so appointed shall send half-yearly reports of the work done by them to Head-quarters.

(*d.*) In case of a difference of opinion on any measure between him and a Branch Society, the Inspector shall refer the matter to the Head-quarters and the decision of the President in Council shall be final.

Membership.

19. Membership in the Society is open to persons without distinction of sex, race, creed or caste ; but no Asiatic female, and no person under eighteen, shall be admitted to membership without the consent of the legal guardian. A knowledge of English is not an essential qualification.

20. Of Fellows there are three classes, viz., Corresponding Honorary and Active. The grade of Corresponding Fellow embraces persons of learning and distinction, who are willing to furnish information of interest to the Society ; and the Diploma of Honorary Fellow is exclusively reserved for persons eminent for their contributions to Theosophical knowledge, or for their services to humanity. Admission to these two grades shall rest with the President in Council, and these members shall have none of the rights or responsibilities attaching to active fellowship.

21. Admission as an active Fellow into the Theosophical Society and its Branches is obtained as follows :—

(*a.*) Any person being in sympathy with the objects of the Society and willing to abide by its rules and desiring admission as an active Fellow of the Society, shall submit an application in writing according to form A, duly signed by himself and countersigned by two active Fellows of the Society.

(*b.*) The application shall be accompanied by an entrance fee of 1£ or its equivalent in other currencies.

(*c.*) Such application shall be made either to the President of the Society or to the President of the particular Branch which he wishes to join. On being accepted by the President of the Society or elected by the Branch, as the case may be, the candidate shall be furnished with a diploma signed by the President of the Theosophical Society ; and no person shall be a Fellow of the Society unless furnished with a diploma issued in proper form.

(*d.*) An annual subscription of two shillings (or one Rupee in Asia) shall always be paid in advance by *all the* active Fellows of the Society. The annual subscription after the first

payment shall become due on the 1st January of each year ; except in the case of those admitted during the last quarter, when an extension of three months shall be given.

22. A person may be a Fellow of the Theosophical Society without joining himself to any particular Branch.

23. No Branch shall be compelled to accept a person as a member of its body, who has not been duly elected by the Branch and agreed to abide by its bye-laws and rules.

24. A member of the Theosophical Society cannot be a member of more than one Branch at one time. If he becomes a member of another Branch, his membership in the Branch to which he previously belonged ceases until he again acquires membership by election.

25. The Society having to deal only with scientific and philosophical subjects, and having Branches in different parts of the world under various forms of Government, does not permit its members, *as such*, to interfere with politics, and repudiates any attempt on the part of any one to commit it in favour of or against any political party or measure.

26. The Society being formed upon the basis of a Universal Brotherhood of Humanity, it inculcates and encourages perfect tolerance, especially in matters of religious opinion, and no member shall enforce any hostile sectarian views to hurt the feelings of other members by depreciating their religion.

27. No Fellow shall slander any other Theosophist or write or utter any words calculated to individually injure such.

28. Any Fellow violating Rule 25 or 26 or 27 or convicted of an offence against the penal laws of the country he inhabits, involving moral turpitude, shall be expelled from the Society after opportunity of defence has been given, and due investigation into the facts made on behalf of the Society, and the accused found guilty. Notice of such expulsion shall be given to the Branches.

29. Should any dispute or disagreement arise among two Branches or two Fellows of a Branch in regard to matters connected with the work of the Society, and should the President or Presidents and the Council of their respective Branches find themselves unable to restore peace and brotherly harmony between the disputants, the case may, if both parties should so desire it, be referred to the President in Council, whose decision shall be final.

Reports.

30. Every Fellow is expected to promote the objects of the Society, and each Branch shall submit a quarterly report to the Head-quarters.

Property.

31. The Head-quarters of the Theosophical Society are the property of the Society and shall be in charge of one trustee, who shall be the President of the Society for the time being. Any person desiring to make a gift or bequest in favour of the Society, shall do so in the name of the above-mentioned trustee in accordance with form B.

32. No one shall be permitted to take up his permanent residence at the Head quarters except members of the executive staff of the Society, unless by consent of the President in Council.

33. Such Fellows as wish to reside apart at Head-quarters may be permitted by the President in Council to erect private buildings on the premises of the Society at their own expense, and these buildings may be exclusively occupied by such Fellows as long as they remain members of the Society; but such persons

or their representatives acquire no right over such buildings other than occupancy while they are members, and when they die or cease to be members, those buildings shall vest exclusively in the Society.

AFFILIATION.

84. It shall be competent to the President in Council to affiliate any Society with the Theosophical Society at his discretion.

Note.—The following have already been affiliated.

(1.) The SANSKRIT SABHA of Benares, with Pandit Bapu Deva Shastri as President.

(2.) The LITERARY SOCIETY OF BENARES PANDITS, with Pandit Ram Misra Shastri, Professor of Sankhya, Benares College, as its President.

(3.) The HINDU SABHA, founded by M. R. Ry. A. Sankariah Avergal, B. A., Naib Dewan of Cochin.

(FORM A.)

APPLICATION FOR FELLOWSHIP.

*I,*_____

being in sympathy with the objects of the Theosophical Society, and being willing to conform with its rules, hereby make application for admission as a fellow thereof.

*(Signature)*_____

Post Office Address. _____

*We, the undersigned Fellows of the Theosophical Society, hereby certify that*_____

a condidate for admission to the said Society, is a person who, to the best of our belief, will be worthy member of the same.

*

*Dated at*_____*this*_____*day of*_____188 .

(This Applicatien must be accompained with the Entrance-Fee £ 1,—or Ten Rupees—and the annual Subscription of One Rupee.)

——*No part of the Society's income is paid to the Founders, whose services are gratuitously given.*

* *This recommendation must be signed by at least two Fellows.*

(Form B.)

BEQUESTS:

I, A. B., give (or devise and bequeath as the case may be) my house and garden (or other property as the case may be), as hereunder fully described, unto C. D., the present President and Trustee of the Theosophical Sodiety, for the purpose of the same being properly and faithfully used and applied by him, and by his successors in office, duly appointed according to the Rules of the Society for the time being in force,—for the sole and exclusive use of such Society.

THEOSOPHICAL SYMBOLISM.

"Adore the Deity in his creatures." It is said in the verse of Quran—"It is not given to man that the Deity should speak to him; if it does so it is by inspiration or through a veil." Thus all the efforts of man should tend to raise the veil of divine love and to the annihilation of individuality which separates him from the Divine essence

Suphism.

* The Theosophical Motto is "सत्या न्नास्ति परो धर्मः meaning 'There is no religion (duty) higher than *Truth.*' This aphorism, small as it is points out to us in plain terms the fact that all the manifested and unmanifested worlds or the objective and the subjective worlds have emanted but from one source and one source only and that they are all under its control. This is here called *the truth.* It is the duty, nay ought to be the aspiration of each and all of us to search it out and know what it is for the knowledge of it leads ultimately to salvation or emancipation.

The number 7 has ever since the Theosophical Society was founded November 17th, 1885, played a prominent part in all its affairs, and, as usual the symbols which particularly relate or pertain to the Society are in number, seven. They are; first the seal of the society; second, the serpent biting his tail; third, the gnostic cross near the serpent head; fourth, the interlaced triangles; fifth, the cruxansata in the centre; sixth, the fine of the society, composed of a cruxansata entwined by a serpent, forming together T. S. and seventh, Om the sacred Vedic word.

* This para is subsequently added to the article.

The seal of the Society contains all of the symbols enumerated, excepting aum, and is the synthesis of them. It in fact, expresses what the Society is itself, and contains, or ought to, in symbolic form, the doctrines which many of its members adhere to.

A symbol to be properly so called, must be contained in the idea or ideas which it is intended to represent. As a symbol of a house could never be the prow of a boat, or the wing of a bird, but must be contained some where in the form of the house itself; that is, it must be an actual part chosen to represent, or stand for the whole. It need not be the whole, but may be a lower form or species used as the representative of a higher of the same kind. The word is derived from the Greek words meaning to throw with, that is to throw together. To be just and correct symbol, it should be such as that the moment it is seen by one versed in symbolism, its meaning and application become easily apparent. The Egyptians adopted to represent the soul passing back to its source, after the trial in the Hall of two Truths, a winged globe, for a globe is a symbol of either the supreme soul or a portion of it and the wings were added to represent its life and flight to the upper spheres. In another branch of their symbology they represented justice by a scale which gives a just balance; while even there in the Hall of Two Truths, they reverted again to the other mode and symbolized the man being weighed by justice, in the form of his heart over against the feather of truth in the opposite pan of the scales.

There is one very curious hieroglyph of the Egyptians which deserves some study by those of curious mind. Here we will merely point it out, remarking that there is a mine of great value in the Egyptian method of picturing their ideas of the

† The Path No. 2, 1886.

macrocosm. In one of the numerous papyri now in the British Museum, there is a picture of a globe being held up by a beetle by means of his head and two fore legs, while he is standing upon a sort of pedestal which has certain divisions, looking on the whole, like a section of an hour glass crossed by horizontal lines that project from each side. This pedestal represents stability; but what does the whole mean or shadow forth? Those who can follow up suggestions should direct their thoughts to the relation which the Sun bears to the earth in its orbital revolution.

To proceed with our analysis: The second symbol is, the serpent biting his tail. This is wisdom, and eternity. It is eternity because that has neither beginning nor end and therefore the ring is formed by serpent swallowing his tail. There is an old hermetic symbol similar to this, in which the circle is formed by two serpents interlaced and each swallowing the tail of the other one. No doubt the symbolism in that is, in respect to the duality of the manifested all and hence, two serpents inextricably entwined.

Further more, the scales of the reptiles form the figures of facettes or diamonds, which shadow forth the illimitable diversity of the aspects of wisdom or truth. This is not due to any want of coherence or congruity in truth itself, but solely to the diverse views which each individual takes of the one Truth. These reflecting facettes are the beings composing the macrocosm each one has developed himself only to a certain degree, and therefore can only appreciate and reflect that amount of wisdom which has fallen to his lot. As he passes again and again through the form of man, he slowly develops other various powers of appreciating more truth, and so at the last may become one with the whole—the perfect man, able to know and to

feel completely his union with all. This is when he has acquired the highest Yoga. So in our experience and in history and ethnology we find individuals, nations and races, whose want of responsiveness to certain ideas, and others whose power to grasp them, can only be explained by the doctrines of Re-incarnation and Karma. If those doctrines are not accepted, there is no escape from a blank negation.

It is not necessary to express the duality of the supreme soul by two serpents, because in the third component part of the seal, elsewhere, that is symbolized by the interlaced triangles. One of these is white, that one with the point uppermost, and the other is black with its apex directed downward. They are intertwined because the dual nature of the supreme while in manifestation, is not separate in its parts. Each atom of matter, so called, has also its atom of spirit. This is what the Bhagavad-Gita * denominates Purusha and Prakriti, and Krishna there says that he is at once Purusha and Prakriti, he is alike the very worst of men. These triangles also mean, " the manifested universe." It is one of the oldest and most beautiful of symbols, and can be discovered among all nations, not only those now inhabiting the earth, but also in the monuments, carvings and other remains of the great races who have left us the gigantic structures now silent as far as the voice of man is concerned, but resounding with speech for those who care to listen. They seem to be full of ideas turned into stone.

The triangles thus combined form in the interior space, a six sided plane figure. This is the manifested world. Six is the number of the world, and 666 is the great mystery which is related to the symbol. St. John talks of this number. Around the six sided centre are the six triangles projecting into the spiritual world, and touching the enclosed serpent of wisdom. In an old book, this is made by the

great head of the Lord rising above the horizon of the ocean of matter, with the arms just raised so that they make the upper half of the triangle. This is the " long face" or macrocoscopos, as it is called. As it rises slowly and majestically, the placid water below reflects it in reverse, and thus makes the whole double triangle. The lower one is dark and forbidding in its aspect, but at the same time the upper part of the darker one is itself light, for it is formed by the majestic head of this Adam Kadmon. Thus they shade into one another. And this is a perfect symbolism, for it clearly figures the way in which day shades into night, and evil into good. In ourselves we fined both, or as the Christian St. Paul says, the natural and spiritual man are always together warring against each other, so that what we would do, we cannot and what we desire not to be guilty of, the darker half of man compels us to do. But ink and paper fails us in the task of trying to elucidate this great symbol. Go to Hermes, to St. John, the Caballah, the Hindu books, wherever you please and there will you find the seven meanings of the interlaced triangles.

* OM is the Sacred Vedic syllable ; let us repeat it with a thought directed to its true meaning.

Within the small circle, placed upon the serpent is a cross with its ends turned back. This is called the Gnostic cross. It signifies evolution, among other ideas, for the turning back of its ends is caused by the revolving of the two diameters of the circle. The vertical diameter is the spirit moving down and bisecting the horizontal. This completed the revolution round the great circle commences and that motion is represented in the

* Vide the notes on OM at the end of the Article and the articles on the practical signification of OM in the Theosophist Vol. III p. 131 and the Path No. 1, 1886.

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Within the small circle, placed upon the serpent is a cross with its ends turned back. This is called the Gnostic cross. It signifies evolution, among other ideas, for the turning back of its ends is caused by the revolving of the two diameters of the circle. The vertical diameter is the spirit moving down and bisecting the horizontal. This completed the revolution round the great circle commences and that motion is represented in the

* Vide the notes on OM at the end of the Article and the articles on the practical signification of OM in the Theosophist Vol. III p. 131 and the Path No. 1, 1886.

symbol by the ends turned back. In Chapter III of Bhagavad-Gita. Krishna says ; " He who in this life does not cause this cycle, thus already revolved, to continue revolving, lives to no purpose, a life of sin, indulging his senses." That is, we must assist the great wheel of evolution and not oppose it ; we must try to help in the great work of returning to the source from whence we come, and constantly endeavour to convert lower nature into higher, not only that of ourselves, but also of our fellow men and of the whole animated world.

This cross is also the symbol of the Hindu Chakkra, or discus of Vishnu. In the Mahabharata is described the conflict between the Asuras and Devas, for the possession of the vase Amreeta which had been churned with infinite trouble, from the ocean, and which the Asuras desired to take for themselves. The conflict began when Rahu and Asura, assuming the form of a Deva, began drinking the ambrosia. In this case the Amreeta was spiritual wisdom material existence, immortality, and also magic power. The deceit of Rahu was discovered before he had swallowed, and then the battle began.

" In the midst of this dreadful hurry and confusion of the fight, Nar and Narayan entered the field together Narayan beholding a celestial bow in the hands of Nar, it reminded him of his Chakkra, the destroyer of the Asuras. The faithful weapon, ready at the mind's call, flew down from heaven with direct and refulgent speed, beautiful yet terrible to behold, and being arrived, glowing like the sacrificial flame, and spreading terror around, Narayan with his right arm formed like the elephantine trunk hurled forth the ponderous orb, the speedy messenger, and glorious ruin of hostile towns, who raging like the final all destroying fire, shot bounding with desolating force, killing thousands of the Asuras in his rapid flight, burning and involving, like the lambent

flame, and cutting down all that would oppose him. Anon he climbeth the heavens from whence he came." (Mahabharaat, book I. Chap. 15.)

Ezekiel, of the Jews, saw this wheel when he was among the captives by the river Chebar in Chaldea. In a vision he saw the four beasts and the man of the Apocalypse, and with them " for each of the four faces," was a wheel, of the colour of a beryl ; it was " as a wheel within a wheel," and they went wherever the living creatures went, " for the spirit of the living creatures was in the wheels." All of this appeared terrible to him, for he says ; " And when they went I heard a noise like the noise of great waters, like the voice of the Almighty a noise of tumult like the noise of a host."

There are many other meanings concealed in this symbol, as in all others.

In the center of the interlaced triangles is placed the Cruxansata. This is also extremely ancient. In the old Egyption papyri it is frequently found. It signifies life. As Isis stands before the candidate, or the soul, upon his entry, she holds in one hand this cross, while he holds up his hand that he may not look upon her face. In another there is a winged figure, whose wings are attached to the arms, and in each hand is held the same cross. Among other things we find here the horizontal and vertical diameters once more but conjoined with the circle placed on top. This is the same as the old astrological sign for Venus. But in the seal, its chief and most important meaning is the regenerated man. Hers in the centre, after passing the different degrees and cycles, both spirit and matter are united in the intelligent regenerated man, who stands in the middle knowing all things in the manifested universe. He has triumphed over death and holds the cross of life.

The last Theosophical symbol is, the pin of the Society adopted early in its history but not used much. It is the cross we have just been considering, entwined in such a way by a serpent that the combination makes T. S. as a monogram.

The foregoing is not exhaustive. Every symbol should have seven meanings of principal value, and out of every one of those we have been considering can be drawn that number of significations. Intelligent study of them will be beneficial, for when a consistent symbol embodying many ideas is found and meditated upon the thought or view of the symbol brings up each idea at once before the mind.

NILAKANT.

NOTES ON "OM" FROM THE UPANISHADS.

Om as an image of Brahman.

"All are but parts of one Stupendous whole,
Whose body nature is and God the soul;
Warms in the sun, refreshes in the breeze,
Glows in the stars, blossoms in the trees;
Lives through all life, extends through all extent,
Spreads undivided, operates, unspent."

Pope.

The repetition of the sacred syllable Om is said to conduct the slow aspirant to a gradual and progressive liberation from matempsychosis. Om is a solemn affirmation, yes. It is regarded by the Indian sages as made up of the three letters A, U, M, in euphonic combination. This mystic syllable Om is said to be the nearest similitute of Brahman; it is an image of the self, as the black ammonite serves instead of an image of Vishnu. It is said to include all speech, and as names are in some way one and the same as the things they name, it is one with all things, one with Brahman. In the Prasna Upanishad the great teacher Peppalada says, "this syllable Om is the higher and the lower Brahman." This is to say, Om is Brahman as unconditioned, and Brahman in fictitions manifestation as the Demiurgus. In their exposition of this passage the Scholiasts say that the self, as characterless and supersensible, cannot be made an object to the thinking faculty, unless this faculty is previously purified by meditation on the mystic Om, taken and devoutly identified with Brahman as a man may take an image and devoutly identify it with Vishnu. Upon the mind thus purified the self shines of itself, undifferenced. The

following verses of the Taittiriya Upanishad are an invocation of this sacred utterance :—

Invocation of Om in the Taittiriya Upanishad. "May that Indra, Om, that is the highest thing in the Vedas, that is all that is immortal, above the immortality of the Vedas, may that divine being strengthen me with wisdom."

Import of Om. The four states of the soul. Manddukya Upanishad.

The mystic import of Om, and the nature of the three states of the soul above which the aspirant to extrication is to rise, and the fourth or undifferenced state of the self, one and the same in all souls, into which he is to rise are set forth in the Mandukya Upanishad, one of the Upanishads of the Atharvaveda. This Upanishad says as follows.

"Om. This syllable is all. Its interpretation is that which has been, that which is, and that which is to be. All is Om, and only Om, and whatever is beyond trinal time is Om, and only Om."

" For all this world is Brahman, this Self is Brahman, and this same Self has four quarters."

"This first quarter is the soul in the working state, extemely cognitive, with seven members, with nineteen inlets, with fruition of the sensible, the spirit of waking souls, Vaiswanara."

Literal Analysis of Om.

" This same Self is exhibited in the mystic syllable. Om is exhibited in letters. The quarters are the letters and the letters are the quarters,—the letter A, the letter U, and the letter M."

" The first letter, the letter A, is Vaiswanara, the Spirit of the waking soul in the waking world, because it permeates all utterances, because it has a beginning. He that knows this attains to all desires, and becomes the first of all men."

" The second letter, the letter U, is Tejas the spirit of the dreaming souls in the world of dreams, because the letter is more excellent, or because it is the intermediate letter. He that knows elevates the train of his ideas, becomes passionless ; there is none in his family that knows not Brahman."

" The third letter, the letter M, is Prajna, the spirit of sleeping and undreaming souls, because it comprehends the other two, because the other two proceed out of it. He that knows this comprehends all things, and becomes the source of things."

" The fourth is not a letter but whole syllable Om, unknowable, into which the whole world passes away, blessed, above duality. He himself enters into the Self,— he that knows this, that knows this."

The Mandukya Upanishad is thus an exposition of the significance of the sacred syllable Om, of the three unreal states, and of the one real state of Brahman. The several vestures or *involucra* of the migrating souls in the ascending order, the mode in which they and their spheres of migration emanate out of Brahman overspread with Maya ; and the scale of beatitudes by which the soul may re-ascend to its fontal essence, the one and only self, are the themes of the second and third sections, the Brahmànandavalli, and the Bhriguvalli of the Taittiriya Upanishad. This Upanishad belongs, as its name imports, to the so-called Black Recension of the Yajurveda. From the first section, the Sikshavally, treating of the initation and purification of the aspirant to release from Metempsychosis, the hymn to Om has been already presented to the reader. The second and

third sections of the Taittirya are not so engaging and impressive as many portions of the Upanishadas are ; but as they contain many of the texts of most frequent occurrence in the records of Indian philosophy a translation is subjoined. One of these texts occurs in the opening lines of the second section, the Brahmanandavalli which is as follows :—

" Hari. Om. May he preserve us both, may he reward us both. May we put forth our strength together, and may that which we recite be efficacious. May we never feel enmity against each other. Om. Peace, peace, peace."

This invocation on the part of the teacher and his disciple, to remove any possible obstacles to the communication and acquisition of the science of Brahma. The preserver and recompenser is the universal soul or Demiurgus.

Mundak Upanishad

THE USE OF THE SYLLABLE OM.

" Let a man take the great weapon of the Upanishads, for his bow and let him fix upon it his arrow sharpened with devotion. Bend it with the thoughts fixed upon the Self, and hit the mark, the undecaying principle."

" The mystic utterance Om is the bow, the soul the arrow, the Self the mark. Let it be shot at with unfailing heed, and let the soul, like an arrow, become one with the mark."

" It is over this Self that sky and earth and air are woven, and the sensory with all the organs of sense and motion. Know that this is the one and only Self. Renounce all other words, for this is the bridge to immortality."

The Self dwells in the heart where the arteries are connected variously manifesting itself. Om ; thus meditate upon the Self. May it be well with you that you may cross beyond the darkness.

Katha Upanishad

The mystic syllable Om must be emyloyed by the seeker of the Self.

" Yama said : I will tell thee briefly the utterance that all the Vedas celebrate which all modes of selfcoercion proclaim, and aspiring to which men live as celibate votaries of the sacred science. It is Om."

" This mystic utterance is Brahma, this Mystic utterance is Brahma. He that has this has all that he would have."

" This is the best reliance, this is the highest reliance ; he that knows this reliance is glorified in the sphere of Brahma.

" The repetition of the mystic monosyllable, and meditation upon it, is said to raise the less skilful aspirants to the paradise of Brahma, the highest of the deities, the first emanation of the divine Self. To the highest order of aspirants it serves as a help on the way to the knowledge of the Brahman, and extrication from the miseries of metempsychosis, as being an image or a substitute for the characterless Self."

" This Self is not born, and dies not, it is omniscient. It proceeds from none and none proceed from it, it is without beginning and without end, unfailing from before all time. It is not killed when body is killed."

The Svetasvatara Upanishad.

Repetition of Om reveals Brahman.

" The Self is to be made to shine forth in the body by repetition of the mystic Om; in the same way as fire is unseen so long as it is latent in the fire-drills, and so long as its latency is not

put an end to, and is seen as often as it is struck out of the fire-drills that it resides in."

" Let the sage make his body the nether, and the mystic syllable the upper fire-drill and by the prolonged friction of meditation let him gaze upon the divine Self that is concealed within him."

" This Self is to be found within himself by the sage that seeks it with truthfulness and with self-coercion; like the oil that is in the oil-seeds, the butter within the cream, the water within the rivers."

He finds the Self that peremeates all things, the fount of spiritual insight and of self-coercion within his body, as the curds are within the milk. That is the Self in which the fulness of bliss resides."

Extracts from Maitri Upanishada.

It has been also said elsewhere, Two Brahmans are indeed to be contemplated, Sound and Non-Sound. By Sound is the non-Sound manifested. Of these two Om is the Brahman called Sound. By means of this (Om), rising above (all things) a man becomes merged in the (Supreme Brahman called) Non-Sound. This is the end, this is immortality, this is absorption and beatitude. As the spider, rising up by its thread, reaches a free space, so this thinker, rising up by means of Om, reaches absolute freedom. But others who maintain the Brahman called Sound, hold otherwise. By fixing their thumbs on their ears, they listen to sound in the ether within the heart. It has seven-fold similitude. It is like the sound of rivers or a bell, or brazen vessel, or a wheel, or croaking of frogs or rain, or a sound heard in a still place. Passing beyond this variously-likened sound, they lose themselves in the Supreme Non-sound, the unmanifested Brahman. Therein they merge all their individual attributes, they can no longer be severally distingished, as the various flavours of the flowers are lost in the honey. Thus saith (the Sruti); He who is the Deity, Superior and Inferior, Om by name,—who is without Sound and absolute—on Him let a man meditate in the topmost place.*

Prusna Upanishad

Fifth Prasna

1. Then asked him Satyakama the son of Siva :—Which of the worlds gains he who among men has unceasingly (tad) meditated on the word " Om " until his departure from life ?

2. He said to him :—O Satyakama, the supreme and the inferior Brahma are the word " Om." Hence the wise follows by this support one of the two,

3. If he meditates upon one letter, being enlightened thereby, he is quickly born upon earth :—Him carry the Mantras of the Rig to the world of man. There, devoted to austerity, the duties of a Brahmana-student (and) faith, he enjoys greatness.

4. Again, if he meditates in his mind on two letter (A, U) he is elevated by the Mantras of the Yajur to the atmosphere; he (obtains) the world of the moon. Having enjoyed power in the world of the moon, he returns again (to the world of man)

5. Who again meditates by three letters, by the word "Om" on the supreme soul, is produced in light in the sun. As the snake is liberated from the skin, so gets he liberated from sin. He is elevated by the Mantras of the Sàma to the world of Brahma (Hiranyagarbha.) (There) he beholds the soul which

* The earlier Upanishads divide Om, into, four parts (3½ mátrás), but in the Ràmatàpaniya Upanishad we find a division into seven, *scil* 1. a. 2. u, 3, *m*, 4. *bindu*, 5. *nada* (the nasal half circle?), 6. the *saktè* (the *namà* of Om *namà*?), 7. *sànta* or the ensuing silence after the word is uttered.

is greater than the great totality of the individual souls, and which is pervading (all) bodies. Here the following two memorial verses are recorded:—

6. There are three letters, (A, U, M,) subject to death, designed for the meditation of the soul, they are designed (either) connected among themselves, or (each) designed for (meditation on) a special object. When the external, internal and intermediate actions, are fully directed (to their objects), then the wise does not tremble.

7. The wise obtains by the Mantras of the Rig this (world of man), by the Mantras of the Yajur the atmosphere, (the moon) by the Mantras of the Sama that which the sages know (as the world of the Brahma), (he obtains) this (three-fold world) by the word "Om" as means (and) even the highest (Brahma) who is without strife, without decay, without death and without fear.

Mandukya Upanishad.

1. "Om" this is immortal. Its explanation is this all; what was, what is, and what will be, all is verily the word "Om."and every thing else which is beyond the threefold time is also verily the word "Om."

2. For this all (represented by "Om") is Brahma; this soul is Brahma. This soul has four conditions.

3. The first condition is Vaiswanara, whose place is in the waking state, whose knowledge are external objects, who has seven members,* who has nineteen† mouths, (and) who enjoys the gross objects.

* The seven members are: His head the heavens, his eyes the sun, his breathing the wind, his centre the ether, his place for wine the water, his feet the earth and his mouth the fire. Anquetil gives the five senses mind, and intellect as his seven members.

† According to 8th the nineteen doors of perception, viz. the five organs of intellect, the five organs of action, the five vital airs, mind, intellect, self-consciousness, and chittam. According to Anquetil the sixteen Kala and the three guna, and by the sixteen Kala he means the five elements, the five senses, the five organs of action and the mind.

4. His second condition is Taijasa, whose place is in dreams, whose knowledge are the internal objects, who has seven members, and nineteen mouths and enjoys the subtle (objects.)

5. When the sleeper desires no desire, sees no dreams, this is sound sleep. His third condition is Prajna* (who completely knows) who has become one, whose knowledge is uniform alone, whose nature is like bliss, who enjoys bliss,† and whose mouth is knowledge.‡

6. He (the Prajna) is the lord of all; he is omniscient, he is the internal ruler; he is the source of all; for he is the origin and destruction of (all) beings.

7. They think the fourth him, whose knowledge are not internal objects, nor internal, nor both ¶ who has not uniform knowledge, who is not intelligent and not unintelligent, who is invisible, imperceptible, unseizable, incapable of proof, beyond thought not to be defined, whose only proof is the belief in the soul, in whom all the spheres have ceased, who is tranquil, blissful, and without duality.

8. This soul depends upon the word Om which depends upon its parts. The conditions (of the soul) are parts (of the "Om"); these parts conditions (These parts are) the letters A. U. and M.

* Prajna (sarvavishayajnatriham asya eva iti Prajna) who has knowledge of every object, according to Sankaracharya the derivation of the commentator of the Vedanta Sara (Rama Krishna Tirtha,) on the other hand, is prayinajna: prajna is a person who is nearly ignorant. In the present Upanishad, however, Prajna has the sense which Sankaracharya ascribes to it.

† Not bliss but like bliss, because it is not eternal. (Sankararacharya.)

‡ Chetomukha it is called, because conscience (chetas) is the door (mukha to understand the dream &c. or conscience characterised by intellect is his door to enter the state of dream &c.—S. And Anand G adds, there would be on such things as dream and the waking states independant of the state of profound sleep, because they are the effects of the latter.

Neither of these explanations appear to me here called for, but Chetomukha to be taken rather in its literal sense "whose mouth is knowledge," in accordance with the expression in the third and fourth mantras.

¶ Whose knowledge are not internal objects nor internal, nor both successively prohibits to think Brahma as Taijasa, as Visva. and as being in the state between waking and dream.—S.

9. Vaiswanara, who abides in the waking state is the letter A, the first part, (either) from pervading (apteh), or from its being the first (letter). He verily obtains all desires and is the first who thus knows.

10. Taijasa who abides in dream, is the letter U, the second part, from its being more elevated or from its being in the midst. He verily elevates the continuance of knowledge, and becomes like (to friend and foe) and has no descendant ignorant of Brahma who thus knows.

11. Prajna (the perfect wise) who abides in sleep deep, is the letter M the third part, from its being a measure (miteh), or from its being of one and the same nature. He verily measures this all and becomes of the said nature who thus knows.

12. (The "Om") which is without part is the fourth (condition of Brahma) which is imperceptible in which all the spheres have ceased, which is blissful (and) without duality. This "Om" thus meditated upon is soul alone. He enters with his soul, who thus knows, who thus knows.

It hath been said elsewhere. The syllable Om is sound; its end is silence, soundless, void of all fear or sorrow, full of joy and satisfaction, firm, immoveable, indestructible, imperishable, certain,—its name is Vishnu. To attain this state other than all else, let a man worship these two. Thus saith (the Sruti) He who is the Deity, Superior and Inferior, Om by name,—who is without sound and absolute on Him let a man meditate in the topmost place.

It hath been said elsewhere. The body is the bow, Om is the arrow, its point is the mind; having pierced the error—distinguished darkness he proceeds to that which is unenveloped by darkness. Piercing that which was (once) enveloped thereby, he beholds Brahman flashing like the circle of a whirling torch

in colour like the sun, full of vigour, beyond the bounds of darkness, (that Brahman) which shines in yonder sun, and in the moon, fire, and lightning. Then having verily seen him, he goes into immortality. Thus saith (the Senti); The contemplation is fixed (first) on the objects, (then) on the internal supreme Brahman; thus the dim perception attains distinctness. All that belongs to the mind being thus absorbed, the bliss which is its own witness (arises) this is the indestructible, resplendent Brahman, this the end, this is the only world. (4)

It hath been also said elsewhere: He who with all his senses absorbed as in sound sleep, with his intellect perfectly clear, dwelling in the cavern of the senses, but not subject to their power, beholds, as in a dream, the mover, called Om manifest as light, the sleepless, the ageless, the deathless, and sorrowless, he too himself becomes the mover, called Om, manifest as light the sleepless, the ageless, the deathless, the sorrowless. Thus saith (the sruti); since he thus joins (yuj) or they join to prana and Om all the world in its manifold variety; hence is this called in tradition Yoga. The uniting of the prana, the mind and the senses,- the abandonment of all individual existence this is (also) called Yoga.

Extracts from Mr. H. T. Colebrooke's works.

The names of the worlds are preceded by the triliteral monosyllable, to obviate the evil consequence announced by Manu, "A Brahmana, beginning and ending a lecture of the "Veda (or recital of any holy strain), must always pronounce to "himself the syllable Om: for unless the syllable Om precedes, "his learning will slip away from him: unless it follow, nothing "will be long retained." Or that syllable fixed to the several

names of worlds, denoting that the seven worlds are manifestations of the power signified by that syllable. "As the leaf of "the Palasa says Yajuyawalkya, is supported by a single pedi- "cle so is this universe upheld by this syllable Om, the syllable "of the supreme Brahma. "All rites ordained in the Veda, "oblations to fire, and solemn sacrifices, pass away; but that "which passeth not away, says Manu, "is declared to be the "syllable Om, hence called Akshara, since it is a symbol of "God, the lord of created beings." (Manu Chap. II. V. 74-84).

In treating the Sankhya system Mr. C. quotes the passage that the promptest mode of attaining beatitude through absorbed contemplation, is devotion to God, consisting in repeated muttering of his mystical name, the syllable Om, at the same time meditating its sigification. It is this which constitutes efficacious devotion, whereby the deity, propitiated, confers on the votary the boon that is sought; precluding all impediments, and effecting the attainment of an inward sentiment that prepares the soul for liberation.

In treating the Vedant he has again quoted the following passage.

The mystic syllable Om, composed of three elements of articulation, is the subject of devout meditation; and the efficacy of that meditation depends on the limited or extended sense in which it is contemplated. The question concerning this mode of worship in the dialogue between Pippalada and Satyakama is in the Prasna Upanishad.

The Maheswaras and Pasupatas (followers of certain doctrines) uphold that Yoga, abstraction; as perseverance in meditation on the syllable Om, the mystic name of the deity; the profound contemplation of the divine excellence &c.

Extracts from the works of Sir W. Jones.

The *Gayatri*, called by Sir William Jones the mother of the Vedas, and in another place the holiest text of the Vedas, is expressed by the triliteral monosyllable AUM or ॐ and means, if I understand it correctly, that divine light of knowledge dispersed by the Almighty, the sun of righteousness to illumine the minds of created beings. Sir William Jones thus translates it: "Let us adore the supremacy of that divine sun, the Godhead who illumines all, delights all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress towards his holy seat." And in another place he defines that divine sun as "not the visible material sun, but that divine and incomparably greater light, which illumines all, delights all, from whom all proceeds, to which all must return, and which can alone irradiate not our visual organs merely, but our souls and our intellects." Mr. Colebrooke again explains it. "On that effulgent power which is Brahma himself and is called the light of the radiant sun, do I meditate, governed by the mysterious light which resides within me for the purpose of thought. I myself am an irradiated manifestation of the Supreme Brahma."

THE SIX-POINTED AND FIVE-POINTED STARS.*

A sign represents an idea, and helps us to realise that idea; but no sign can be efficacious unless it is properly applied.

"Know, will, dare, and keep silent"
"The Universe is a thought of God."

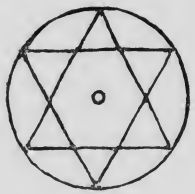
Paracelsus.

The six-pointed star is the figure representing the macrocosm, the five-pointed star the microcosm. The former the 'double triangle' composed of two triangles respectively white and black—crossed and interlaced and known as 'Solomon's seal' in Europe, and as the 'sign of Vishnu in India—is made to represent the universal spirit and matter, one white point which symbolized the former ascending heavenward, and the two points of the black triangle inclining earthward. The pentagram also represents spirit and matter, but only as manifested upon earth—emblems of the microcosm (or the 'little universe') faithfully mirroring in itself the macrocosm (or the great cosmos) it is the sign of the supremacy of human intellect of spirit over brutal matter." And further on it is stated, "and yet there are some proficients who are able to demonstrate that the five-pointed star, whose points represent the five cardinal limbs or those channels of man the head, the two arms and the two legs."

Now I doubt not but that the "double triangle" which is known to the Western nations as "Solomon's seal," and in India as Shatkon Chakram. (षट् कोण चक्रं) according to the

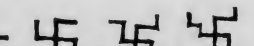
* The Theosophist Vol. III. p. 30.

Vedic and Tantrik, and as the "sign of Vishnu" the deified preservative energy, according to the Purans—enclosed within a circle as shown in the margin—



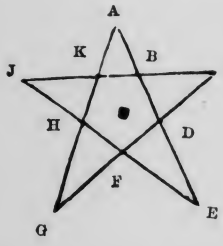
represents symbolically the macrocosm, but not the macrocosm of the duality of spirit and matter I think, as understood in Europe, but the macrocosm of the dual trinity of spirit, matter and space, and the creative, preservative and destructive energies as understood by the Aryans. The three sides of one of the triangles represent respectively the universal Spirit, intelligence, light (चैतन्य) Chaitanya—the primitive particles of matter (परमाणु) Parmanu—and the all-pervading, eternal, endless space (महाकाश) Mahakash all three co-existent and without a beginning and together, that is to say blending into and intermixing with each other, denote the first Aryan triad as symbolized by the triangle. The three sides of the other triangle represent the three guns (गुण) Raja, Satwa, Tama (रज, सत्व, and तम,) or the creative, preservative and destructive energies—the second triad by which, according to the Aryan conception, the great cosmos is interlaced, and is, therefore, called (त्रिगुणात्मक) Trigunatmaka and which was subsequently in the Puranic period personified or deified into the three separate deities—Brahma, Vishnu, and Rudra. The two triangles crossing and interlacing, express the idea of the great universe—the macrocosm—the great cosmos, whose six cardinal points namely, the zenith, the zero (or Nadir) and the four points of the compass, are represented by the six points of the figure and the circle surrounding the whole representing the (महाकाल,) Mahakala—that is to say, Death—Devourer—Time

by which the great cosmos, endless though it is, is supposed to be enveloped. The centre as well of the central cavity as of the whole figure is considered to be the seat of the (अव्यक्त ब्रह्म) Avyaktabrahma unmanifested Deity who is without a second and exists by itself from the eternity without a cause and as the final cause of causes.

The idea of spirit and matter crossing and interlacing (space being omitted from the consideration for a moment) has not been unknown to the Aryan mystics and philosophers ; and, in fact, it is expressed by them by a cross, nay even more by often turning and extending the extremities thus  &c., they have denoted the endlessness alike of the process of this multiplication and of the expansion of the great cosmos. The cross शूल (Sula) is the sign of Rudra or the deified destructive energy.

One white point ascending heavenward symbolizes the spirit the two other white points signify spirit fallen into generation or mixed with matter.

The pentagram or the (पंचकोण) is composed of five triangles interwowen into each other viz. ADG, BEJ, CGK, FJC, and HAE,(vide the figure in the margin) ; five sides or lines, viz. AE,EJ, JC,CJ, and GA ; five outer points, viz.—A,C, E, G, and J ; five inner points viz.,—B, D, F, H and K, and five inner lines viz.,—BD, DF, HK, and KB, thus making five times five (a number otherwise corresponding with the twenty-five elements making a living human creature)‡ Now I understand



‡ The terrestrial principles —25, *i. e.* 5 subdivisions of each of the 5 principles—the 6th and 7th either merging into one,or the sixth being annihilated. (Vide Fragments of occult Truth " October number.)—ED. Theos.

that the five triangles symbolize the पंच महाभूत—Panchamahabuta—the five gross elements earth, water, fire, wind, and ether —the three sides of each triangle signifying the triple nature of each element ; the five lines represent the पंच महाप्राण—Panchamahaprana, the five vital airs,—namely, the ascending and descending airs, and the airs of circulation, assimilation and respiration ; the five outer points denote the पंचकर्मेंद्रिय Panchakarmendriya—the five organs of action ; the five inner points indicate the पंचज्ञानेंद्रिय Panchadnyanendriya—the five senses of intellect ; the five inner lines represent the पंचकोश Panchakosha or the five-fold screen, so to say,‡ अन्नमय—Annamaya, प्राणमय—Prannamaya, मनोमय—Manomaya, विज्ञानमय—Vidnyanamaya, and आनंदमय Anandamya) in the centre of the cavity formed by which, the Atma—the manifested Brahma has its seat ; and the whole—the entire figure—represents the microcosm—the little universe—the inner world of individual living being. This figure I believe, is the sign of Brahma, the deified creative energy.

I believe the figure A B C D E F G H J K represents the स्थूलदेह (Sthuladeha) or the material body : the central cavity, the लिंगदेह (Lingadeha) or (सूक्ष्मदे) Sukshamadeha—the etherial body ; and the central point, the seat where the spirit of Atma resides.

As far as I understand, the shatkon represents the great universe (ब्रह्मांड)—Brahmanda—the whole endless महाकाश—Mahakasha with all the planetary and stellar worlds contained in it ; the Panchkon represents the little universe—the individual घटाकाश (Ghatakasha) of living creatures with all its paraphernalia ; and the cross represents the duality of spirit and matter.

The Shatkon as far as I know, is the best chosen of all the various forms of Kunds prescribed for sacrificial fire when performing the several Yadna (यज्ञ) and (याग) Yaga ceremonies according to the Vedas. The Shatkon, the Panchkon and the cross, are, moreover, the three most sacred symbolic figures both according to the Vedic and the Tantrik systems of the religion of the Aryas.

BROTHERHOOD.

Virtuous therefore, is the man who relieves the corporeal wants of others, who wipes away the tears of sorrow, and gives agony repose! but more virtuous he who, by disseminating wisdom, expels ignorance from the soul, and benefits the immortal part of man.—T. Taylor.

I

The first and foremost object of our society, as may be found on reference to its published "Rules and Objects," is the formation of the nucleus of a Universal Brotherhood of humanity, irrespective of color, creed, or caste. The ideal of Brotherhood, differs in different men, but Truth, it is a truism to say can be but one, there can be but one correct idea in the world, and the more we realise that ideal the more we approach the grand accomplishment. Brotherhood, viewed in its practical aspect admits of three divisions, namely, (1) authoritative, (2) Visionary and (3) Scientific. The first of these is based entirely upon authority. The followers of this ideal become deprived of their sight by a constant confinement within the gloomy shades of authority. When in course of time, the prison bars are broken, the suddenly liberated captive, from his long unfamiliarity with light, can hardly open his eyes to the splendour of the mid-day sun, but in trembling fear of reverting to the sad lot he has escaped, with closed eyes, holding fast to whatever he can lay his hands upon. This process leads in this country to an attempt of transplanting the weather-defying oak trees of England to the life-giving rice-field of India. But, as it ought to have been forseen, their attempts lead to no good but labour lost. Smarting under this disappointment they cast about for

fresh materials from all sides, and produce undigested mass which is every thing and nothing. Thus men from the authoritative to the visionary stage in their search after the ideal of Brotherhood, weave but from their teeming brains what they consider, forms of strength and beauty, which never-theless, like giants of nursery tales, dissolve into thin air, on being surprised by a ray of sun-light. Discontented people of the last-mentioned class seem to be in predominance in the educated portion of this country. They seem to forget that an "ideal" is a very thin aerial thing, and it is by a long course of familiarity that it can be endowed with life and animation. The result, which is thus brought about, is mere disappointment. It will thus be seen that the desirable goal can be reached only by the pursuit of the scientific ideal of Brotherhood. Whatever is good in the other two ideals finds a place in this, without the defects of either. Let us see what the scientific ideal of Brotherhood is. It will be seen on a little reflection that Brotherhood, as popularly understood, is merely a sort of intellectual steam-roller which crushes out all life and individuality by levelling down every thing to a dead monotony. If that were so universal Brotherhood would be a universal curse, instead of a universal blessing. There are some members of the lowest grade of animated nature whose bodily structure presents no diversity whatever; head, tail, middle, and extremities in them are one undistinguishable heap. They suffer in consequence, no inconvenience whatsoever if portions of them be cut off and separated from the whole, but continue to live on in spite of such mutilations ; nations and societies repenting every day in bitter tears their adoption of these undeveloped organisms as their model The history of the French revolution supplies an instance in point. The equalite of the Revolutionists soon changed into an all devouring monster which filled all Europe with fire and blood

The bodily economy of superior beings is quite of a different character. Head, trunk, arms, legs, hands, feet, have their distinctive character well-marked, nevertheless they are so related that they form one harmonious whole—none of the members can suffer or gain without affecting its brother. That ideal Brotherhood which corresponds with his scheme of psychological economy, is what I have ventured to call scientific ideal, and it is this ideal that the Theosophical Society has set before itself to realize. Followers of all the different religions in the world can retain their peculiar religious beliefs and still be clasped in the brotherly embrace of Theosophy. In the Theosophical Society there are representatives of almost all religions and creeds peacefully fraternizing together. It does good to a man to behold such instances of progressive humanity. They inspire confidence for the present, and well-grounded hopes for the future. On whichever side we cast our eyes, we are met with harrowing sights of men, in the name of Brotherhood, combined together for the slaughter of their fellow-men, tribes, in the same holy name banded together for the oppression of tribes, and nations for the oppression of nations; but the Theosophical Society has appeared among us as the harbinger of those days when all limited brotherhoods shall expand and touch each other and form the grand Brotherhood of Humanity which, with all its members represented by various tribes and nations, shall gird up its loins, like one man to fight against the common foe, the banded legions of sensuality, brutality and materiality. As there is but one God in the universe so there will be but one Brotherhood on earth.

Every religion pretends to have the same object. Christianity invites you with open arms to become a "brother" by joining the church, but unless you join the church, you cannot be a brother. The Koran teaches universal brotherhood, and

the Mahomedan has been often willing by fire and sword to make you his brother; but unless you become a follower of the Prophet, you are an infidel dog. Every sect or religion, more or less restricts its idea of brotherhood to the narrow confines of its particular church. The French revolutionist also had a universal brotherhood. He said: come and be my brother and think and act as I tell you, or I will cut off your head." The same may be said about the brotherhood of all private societies of the modern growth, such as Communists, Fenians, &c. The kind of universal brotherhood, which resulted from our modern civilization, is seen in the standing armies of Europe, where women and children, cripples and invalids, have to work and starve to keep all able bodied men on their legs and without usual employment, to protect them against a surprise–visit from their brothers across the frontier.

The Theosophist makes this universal brotherhood unconditional. He reasons that all men and even all animals and all things that exist come from one universal source, and that therefore we all belong to one family and must respect each other's rights. He does not care whether you are a Hindu, or a Christian, or a Jew, or a Mahomedan, or a Parsee, or whether you believe in nothing at all, because if you act up to the principle of universal Brotherhood, you will be sure to act right, and receive your reward.

Theosophy inculcates the spirit of universal Brotherhood among men, as forming part of the universal Life; and if its precepts are strictly and sincerely acted upon, the bonds of sympathy between different races will be drawn together more closely and inseparably, and man will feel for man as he should do, without thinking of color, creed or caste, but knowing and believing that they are alike the creatures of God, after whose

image man has been made. Every man, as every other being, forms an integral part of that Universal Life which pervades and animates the whole creation; and in seeking to injure each other, we only offer violence to *that life which is the life of the world.* It is hardly necessary to say that *no distinction of race can possibly be made in the future world*; and, as a matter of fact, no such distinctions are observed in the Himalayan Brotherhood which is composed of all castes and races, Thibetans, Tartars, Mongolians, Chinese, Japanese, Siamese, Burmese, Sinhalese, Copts, Greeks, Hungarians, Englishmen, Bengalis, Sikimese, Madrasis, Sikhs, Rajputs, &c. &c. all working together heartily and earnestly for the common welfare of humanity. I am sure that the difference between the European and the Asiatic will be held to be of little moment when it is considered that all races of mankind are derived from the same original stock and that all religions in the world spring from the same primitive source, if we may trust to modern research the human race, when it left its cradle in central Asia, passing into Egypt, and, thus, on to Europe. The Hindus represent the older branch of the great Aryan stock; and our European brethren should look upon us as filled with the same blood, though marked by a different color, and retaining much of the primitive habits and customs which were once common to both. Fifteen centuries ago, there arose in Alexandria a school of philosophy, founded by a true Theosophist. So kind was its spirit, so wise its teaching, that Ammonius Saccas was surnamed Theodidaktos, or God–taught. They say he was born of Christian parents, but his principles were broader than any sect, and the whole world claimed him for its own. He attempted a coalition of all sects, whether philosophical or religious, for he believed in the unity of truth despite the diversity of its manifestations. Greeds even so antagonistic externally as Paganism and Christia-

nity were still, he maintained fundamentally identical, and while he would remove the fables of the priest from Paganism,he would also set aside as extraneous the comments and interpretations of Christ's alleged doctrine by the Fathers of the Church. He would have us even go back to the fountain sources, discover the primitive truth, restore all religious systems to their original purity and to crown all and make possible this grand scheme of Theosophical research, he taught the Brotherhood of man. In his age, as in the present, there were great souls who could respond to this message of love and tolerance, and mutual help. Then, as now, amid the dance of worldiness and the intoxicating dream of selfish pleasure, there were a minority of nobler hearts who could feel compassion for human sorrows, of nobler minds which could grasp the divine truth of the doctrine of Ammonius. Athenagoras, Longinus, Plotinus, Origen, Porphyry, Jamblichus, Sopater, Julian, Proclus and many others, both Pagans and Christians, adopted this doctrine and taught it. Its influence sank deep into the constitution of the nascent Christianity, despite the Church's bloody progress and its surviving sect-hatreds, its sweet influence showers over us after the lapse of fifteen hundred years, like the faint yet lingering perfume of a flower that yesterday bloomed in our garden and died in our house. Is the time ripe for a revival of this holy doctrine? Look about you, and answer. See India huddling crores of people divided into their hundreds of social groups, with neither the desire nor the capacity for union. See all Christendom armed to the teeth against each other, marching, invading, murdering, conquering, and giving the lie to the most sacred professions of their religion. See men speaking the "specious names" which "learnt in soft childhood's unsuspecting hour, serve, as the sophisms with which manhood dims bright reason's ray and sanctifies the sword upraised to shed a brother's innocent blood."

Extracts from addresses delivered by the Late Babu Nobin Krishna Bannerjee and Babu Sarendranath Sen.

विष्णुमयजग वैष्णवांचा धर्म ॥
भेदाभेदश्रम अमंगळ ॥ १ ॥
अईकाजि तुह्मी भक्त भागवत ॥
करालतें हित सत्य करा ॥ २ ॥
कोणाही जीवाचा नघडो मत्सर ॥
वर्म परमेश्वर पूजनाचें ॥ ३ ॥
तुका ह्मणे एका देहाचे अवयव ॥
सुख दुःख जीव भोग पावे ॥ ४ ॥

To consider that creation is one with the God is the duty of the Vaishnavas. To consider it separate from Him is impurity and vain trouble. Hear, Oh worshipper of the Bhagvan! Do that which is really beneficial. Do not consider any creature separate for, this is the secret of the worship of the God. Though there are many limbs is one body, still the soul (alone) experiences their pleasures and pains.

II

That the Theosophical Society is doing great good, is evident from the success with which our ever-increasing Branches are giving a shape to our ideal of a Universal Brotherhood. Many persons remark, that there can be no Brotherhood unless all agree to eat and drink out of the same plate and the same cup together. This I need hardly observe is a mistaken idea. Real Brotherhood does not consist in eating and drinking together. Whatever may be the views of other fraternities and individuals

on this point, our ideas are different. They partake of a purely spiritual and intellectual character. We do not concern ourselves at all to make merry and enjoy for the moment, but it is our duty to ponder seriously over matters which affect the vital interests and social well-being of man in general, and of Indians in particular. The qualification for candidates in other Societies is generally their creed and profession, while that of a Theosophist is " Love of Truth and Humanity, and intoleration of intolerance and bigotry." In other fraternities including even the Freethinkers,—no member is allowed to think differently from the rest, and that too in the name of Progress and Truth ! But here your creed and your private opinions are your private property. No body has any right to concern himself with them, so long as your acts do not in any way come into friction with public interests and general welfare, and your example has no demoralising effects on the public. It is, in fact, something like a joint Hindu family on a large scale, where each brother follows his particular occupation, and yet all the whole continues an important factor of a harmonious whole, notwithstanding that each may have his own idiosyncracies in matters of food and drink, and notwithstanding the fact that often the male members and the young daughters partake of food and drink which the old widowed mother, the mistress of the house cannot touch, or even allow the flavor thereof to approach her. This may be a matter of surprise to Europeans ; nevertheless it is a fact, and shows that we, Asiatics, can love one another dearly, notwithstanding difference in food and drink. The dining table is not the only gate to the human heart ! Our liberality in food is not of so much consequence as our liberality of conduct towards those who have the misfortune to differ from us in opinion. Do you not agree in this ? Ask your own hearts and say what answer you get.

We, the present generation of Aryans, have lost all those noble traits in our character which distinguished our fore-fathers, and raised them so much above all other nations as still to excite the admiration of the rest of the world. We are wanting in those very qualities which contribute to exalt a people. It is my belief bordering upon conviction that Theosophy will supply them all ; and it is therefore only that I have given my adhesion to the Theosophical movement in India. Theosophy teaches the cultivation of brotherly feeling among different persons and races, and the preservation of our national life. It also teaches force of character, energy of action, self-help, self-reliance, truthfulness, independence and fearlessness of spirit, purity of character, and a knowledge of the secret forces or laws of nature, unknown to modern science, with the help of which we may widely extend our powers of usefulness, and make life as happy as possible in this world. What better science can Modern India in particular, or the world in general, have, or wish for ? Our so called patriots and reformers in India are only groping in the dark. The axe must be laid at the very root of the evils which are undermining our national manhood. You will all admit, I suppose, that Universal Brotherhood is nowhere needed more than in India where we have a heterogeneous population with conflicting interests, and of various colors and creeds. The antagonism of races, as we all know, flourishes somewhat with wild fury on the Indian soil. Not only between Europeans and Natives, but also between Hindus and Mahomedans, such a bad, unneighbourly feeling is observable as to sink the heart of a patriot or a lover of humanity. There is a total absence of an *entente cordiale* between the different classes which make up our Indian society. What is the great remedy for this great social ill ? Is it not the formation of a Universal Brotherhood, which is the primary object of Theosophy ? If as members of

the large family of the human races, we look upon each other as loving brothers and sisters, how much the face of the world will be changed for the better, how much peace, charity and love will pervade the universe, and how much we make this and the life to come, happier ! The idea of a Universal Brotherhood may be regarded as a Utopian dream by some. It may be said that it is an idea as old as mankind, but never realized. All religions, we know, have more or less attempted to establish such a brotherhood, but with indifferent success. The chief reason of such failure has been the observance of a procrustean rule, to which every one claiming brotherhood was forced to submit. The Theosophical Society seeks to organise a Universal Brotherhood only upon such points of contact in which all men touch each other. It is consistent with the utmost individual liberty and freedom of action and thought, and therefore, easy of attainment. No body has any thing to lose but a great deal to gain by joining such a Brotherhood. Here people are brought on a common platform of reciprocity and co-operation. The platform is wide enough to contain all men, without their jostling against each other. The only duty which this Brotherhood enjoins upon each of its members, is to lend that helping hand to his brother, which he himself expects from him. The only thing, of which it is intolerant, is intolerance itself. It is founded upon the broad principle of toleration of the beliefs of others, which each member desires all his brother-members to exhibit in regard to his own faith. This differentiates Theosophical Brotherhood from all other Brotherhoods in the world.

When the doctrine of Universal Brotherhood than which there can be no higher doctrine propounded by any social or religious system, will be preached and practised throughout the world, then and then only we may expect to have a heaven on

earth, and to realize the fabled wolf drinking from the same stream with the fabled lamb. If through the Theosophical movement, the varied classes composing the Indian population are brought into brotherly union with each other, why—the Theosophical Society will then have solved one of the greatest Indian difficulties, and removed one of the strongest barriers to social progress. India has principally fallen so low in her condition because we have so much hatred, jealousy, and uncharitableness among us as are hardly to be found anywhere else in the world. The wordly prosperity of some of our own countrymen, will make us sometimes so uncomfortable as to rob us of our appetite, or give us a bad headache ? All this will vanish if our people cultivate a more brotherly feeling among them. Here in Bombay at this Anniversary, we have the rare sight of witnessing Europeans, Parsis, Marhattas, Madrassis, Bengalis, Hindustanis, Punjabis and Sinhalese fraternising together, calling each other "Brothers," forgetting all their quarrels and race and provincial prejudices, and each striving in his own way to do some good to the country of his birth or adoption, as the case may be. The spectacle is one worth the sight of gods. How to bring about a better understanding between the Europeans and Natives has been a puzzle to many of our social reformers. Various means have been suggested, but in vain. And yet the Theosophical Society has already succeeded, to some extent, in producing results the most satisfactory in this direction. There are now no better friends of the Natives than Mr. Sinnett of the *Pioneer*, and Mr. A. O. Hume, late of the Bengal Civil Service. I could mention a few other instances, but I am not privileged to name them. To the Europeans in India particularly, I would recommend Theosophy, as it will, I am sure, interest them deeply in our Indian traditions, literature, science, philosophy and religion.

If we have any respect for the memory of the past of India and wish to be as great as our Aryan ancestors were, we should, never neglect to cultivate and foster one thing in particular among us,—and that is—the love of humanity. Without it, we are no better than the animals of the lower creation. Under the influence of modern ideas, we have certainly learnt all sorts of luxury, but not the luxury of doing good to others. Ah ! It is a luxury indeed, as every humane man will be able to tell you from his own personal experience. Love of humanity was one of the chief characteristics of the Aryans, and is so still of the Great *Mahatmas*,—the Himalyan Brothers—whose name I cannot pronounce without the utmost reverence. If all of us knew one half of what they feel for humanity, we could then only realize to ourselves how they have attained to their present superiority in existence. The Theosophists should certainly be proud to be permitted to call themselves their followers. It is the love of humanity which raises one immeasurably above the common herd of men, and brings him nearer to the ideal of a deity. National life will always revive under its influence, and all the virtues which adorned the character of the ancient Hindus will come back to us, and make us as much respected as before. You may laugh at Occultism as something beyond the reach of man. But I can tell you one great secret. If you want to be great occultists, you can never expect to acquire the powers of one, unless you have a good share of the love of your own species in you. Every true lover of mankind developes unconsciously his psychic or spiritual powers, and becomes a clairvoyant by nature. This explains the gift of prophecy by many good and religious men. Love of humanity is so great a virtue that with it will come, as a matter of course, the love of our country, unselfishness, truthfulness, purity of mind and character, and every thing

else which ennobles man. To be a genuine Theosophist, without being a lover of humanity, is quite a misnomer. I have given a good deal of attention to Spiritualism and Theosophy, and my experience tells me that both among Spiritualists and Theosophists no virtue is rated so high as this love of humanity.

Most of us think that if we all attended to our personal concerns alone, and worshipped Mammon as our god, without caring at all for our fellow-creatures, we should benefit ourselves. Poor, deluded men ! We may prosper for a time, perhaps, by the effects of our own *karma* in the previous existence, but we shall have to account heavily for our intense selfishness in the end. India has come to be so much degraded, because we all live for ourselves, and not for others. We do not give a thought to any body else, except to ourselves, our wives and our families. This was not certainly what our honored progenitors did, and that is exactly why they were so much better off than ourselves. Our ignorance is the cause of our own happiness. What we call knowledge, according to our modern ideas, is no knowledge at all. The true knowledge is to be found only in the ancient books of the East, the result of accumulated ages, and of that highest development of spirituality for which India was at one time so noted.

The faith of the people following low and ordinary religions is not excellent, and cannot correspond with the faith of the *paramhans* (or meditative ascetics). By this it is not proved that there may not exist a unity among the followers of of all religions. Nay, if people of all religious persuasions should be possessed of faultless and holy minds, of course, there will be love among them. If one man saves himself from sin by means of *Tirthayatra* and *Haj* (pligrimages), and another remains holy by worshipping deities, or by inclining his head in

prayer in a Musjid, and a third remains pure and clean by means of the close study of self (*Atma Chikitsa*) then in my opinion these three equally participate in the honor, and no one can say that he can entertain friendship towards one, and cherish ill-feeling towards another. This is the principle upon which the Theosophical Society works, and this is the cause why we having distinct temperaments, distinct religious observances and distinct faiths, and at the same time being divided into separate castes, have at this time joined and assembled together with joy and happiness as brothers. If the Theosophical Society spues any one, it spues those who find fault with every religion and religious ceremony, but whose own religious observances are not pure, and if the Society has broken its alliance with any one up to this day, it is with men like these.

How far are we to thank the Theosophical Society? By showing the glory of the light of occult sciences, it has not only made us, the inhabitants of Bharat-land, perfect brethren, but also the inhabitants of several countries, who had hitherto treated us with contempt, and considered us as barbarous. Now they have commenced loving us in such a manner that such such love could never have been brought about by merely eating and drinking with them. The reason is that the Theosophical Society has assured the people in distant countries of the fact that the old *Rishis* of Bharat Varsha had perfectly mastered all the occult sciences—sciences wonderful to the common eye, a particle of which even has not up to this day been acquired by any one, and even if it can be attained, it can be attained only in Bharat Varsha by the favor of those High-souled Men, who in their love of the sciences have left populous places, and are living in jungles, and on mountains in retirement.

There are also people of another description, who in another way blame the Theosophical Society. By these people I mean

those who were or are members of the Society, who entertained and still entertain an ill feeling towards it on the ground that the wonders which the Founders of the Society shewed that the secret sciences possessed, were not placed within their reach. As a knowledge of these sciences has not been acquired by them, they blame the Society, and say that it is false. But, Gentlemen, see how unjust this blame is. When ordinary sciences are acquired by great exertions and steady application, how do you imagine these most sacred sciences can be acquired by simple real communication? Means are necessary to acquire these sciences, but the principal of all these means is that a man should keep himself aloof from lust, anger, desire, and infatuation, and other vices, and become pure, holy and clean. The people of this country within a short time by close application can acquire these sciences, but never without it. Say, whether the Theosophical Society or any other Society or religion is such that by a mere touch with it, a man can get himself completely freed from vices, and become holy, so long as he does not exert himself to become so. A person goes to a *Tirth* (or holy place of pilgrimage) and there commits sin; he goes to a religious temple and indulges himself in wicked actions, and then afterwards blames the *Tirth* and the temple, saying that they did not make him holy! How ridiculous this is!

Our first duty should be to form a Universal Brotherhood among ourselves, and, unless we do so, it is of no use expecting to form a Universal Brotherhood with the other branches of the human race. Let us in our own small family in this home of the ancient civilization of the world, set an example, so that we may attract other nations to our fold. Let us try our best to realise in ourselves in every shape and form the character of the Aryans of old. The number of religions in

the world, my brothers, is endless. The first object of every religion should be to bind together men of all races and of all classes by ties of Universal Brotherhood. If religion fails to fulfil this cardinal principle, it is wholly useless. But Theosophy makes Universal Brotherhood its first object. And whether it be a religion or not, it is the best religion that can be preached to the world. Let each of us, Theosophists, then by his own conduct in life, show that Universal Brotherhood is not a myth, but a reality, and, thus, go on adding to our numbers considerably from year to year. Example teaches better than precept: and the days of preaching, my friends, are passed. We have had enough of preaching. The day of action has arrived: let us now practise what we have hitherto preached. We are not Christians—we are regarded as heathens. We are traduced as a debased race. We are calumniated, I am sorry to say, in no measured terms. But let us be traduced and calumniated as much as possible. We have found a heaven in Theosophy. We had hitherto been wayward strangers in our own home. But thanks to the High Powers, the voice of Theosophy, which contains the germs of our ancient religion, philosophy and science, has at last made itself heard through foreign tongues in our dear land of *Aryavarta*, and called us back from our wayward course. Let us now act up strictly to the teachings of Theosophy, and by our own personal lives give the lie to all the calumnies that may be heaped upon us, as a nation; and though we may not be Christians, let us yield the palm to none in love of Humanity and in fear of God. That should be the great aim of life among us all. The tongue of calumny will then be effectually silenced and, in spite of ourselves, we shall raise ourselves in the estimation of the whole world, if we shame even the Christians themselves by our own practical lives and examples. Our duties and responsibilities as the descendants of the great Aryans, as the inheritors of a great name, and the possessors of glorious traditions are vast and manifold. We are a fallen nation? It is now our turn to retrieve our ancient reputation and, if possible, try even to excel the glory of our great ancestors. When we consider the degradation of our mother-land, we are overpowered by our sense of responsibility. We, Indians, must not consider our duties in life fulfilled, if we only faithfully perform all that we owe in our personal relations in the world. Every native of India is a guardian of his country's interests; the more so, every educated native. He is in his own person the representative, as well as the guide of his less educated and his uneducated countrymen. The responsibilities of education cannot be over-estimated. We are all answerable for our own deeds. If an educated native be wanting in his duty to his country, he proves unfaithful to the sacred trust, impliedly vested in him by his education.

And when his world's career is over, he will be answerable for this, as well as for all other failures in life. Our time is too valuable to be lost in frivolous amusements; for every moment wasted we shall be called to a strict account. Life in all cases is a continued struggle.



WHAT IS NECESSARY TO BECOME INITIATED *

मुक्तिमिच्छसि चेत्तात । विषयान्विषवत्त्यज ॥
क्षमार्जव दयातोषसत्यं पीयुषवद्भज ॥ १ ॥

आष्टावक्रगीता.

Oh father ! if you desire emancipation, abandon like poison the objects of wordly pleasures and accept like ambrosia forgiveness, humility, clemency, contentment and truthfulness.

Plato wrote over the door of his academy : " Let no one enter here, who is not well versed in Mathematics." Pythagoras exacted further the study of Music. In this way the two great masters desired to teach that above all we must possess the sentiments of accuracy and harmony.

Exact and inflexible mathematics preside indeed over the laws of nature. Subjected to the intelligent evolutions of calculation, they prove the existence of a calculator who is superior to man. For man by his most exalted exertions can only obtain an intuitional perception and prove only to his own satisfaction more and more the sublimity and infinity of the divine intelligence.

We must know that nature is harmonious in spite of the apparently existing discords, and this we learn by contemplating the high intelligence of music, which knows how to harmonize even discordant sounds and to transform them into the most perfect harmony.

We must know that there are no discords in nature, and that the mutual destruction of imperfect beings represents only the creative labor of progressive perfection, which is the universal law of being.

* Supplements to the Theosophist, April and May 1884.

We must know that exact proportions exist between the beings, that therefore no man will ever walk on his hands, for the purpose of astonishing an ant; that nothing of a similar character can be supposed to take place between man and a being so superior to man as man himself is superior to an ant, and with still stronger reasons; that the universal principle of being has never subverted and will never subvert the laws of nature, for the purpose of confounding man's reason and to obtain his homage.

We must know that the universal and regular laws of nature produce sometimes exceptional manifestations, which are due to a concurrence of certain causes which only rarely happen and which result in singular facts or phenomena, which by the ignorant are mistaken for miracles or wonders.

We must know that matter is only a phenomenon and that mathematical reason alone is a reality.

We must know that matter is inert and that intelligence alone is action; that force is the lever of intelligence, that life is the labor of universal reason; that outside of the demonstrations of mathematics phenomena will always remain doubtful; that if we record phenomena, we only collect the materials necessary for the study of the laws which govern them. We must know that reason is not a sentiment, that sentiment is not reason but that a reason which we feel and a sentiment which is in accordance with reason, can conduct us to certainty by combining the two living forces of the soul.

We must know that the soul is the very person of man, whose body is only the phenomenal appearance; that the soul essence is liberty, its attributes intelligence and love, and its immortality a sufficient cause for durable and perfectible action. We must know that pure mathematics are the examination of

reason and the logical manifestation of the divine principle; that supernaturalism is a hypothetic fiction of extranatural operations of this principle, and that Metaphysics are only a dream, if they are not the differential and integral calculus of the mathematical powers of thought.

We must know that moral emancipation is accomplished not by violence; that he who demands does not deserve; that silence imposed upon truth by constraint shifts the responsibility of falsehood, and that it is often useful and even necessary to deceive unreasonable people; but that nobody ever obtains a good object by evil means.

God and Nature will that beasts shall be submissive to man. The tiger may surprise a disarmed or careless hunter, he may break his chain in captivity and destroy his keeper; but such an accident is never a victory. Mobs rebel but do not become free. They take up arms in the name of justice and their first acts are crimes. The heat of unchained passions produces ferocity but never gives birth to heroism.

The feet can never usurp the functions of the head, and that the social body has functions like the human body. The most intimate union of all the members must be established. When one suffers, all the others ought to come to its assistance, and in this consists their equality of nature, regulated by an inviolable hierarchy. The feet must walk, the hands work and the head govern to keep the body in health. Well balanced man represents a living monarchy. The universe is the monarchy of the sun. Great monarchies have never been flourishing except through great monarchs. Republics end always by the conflicts of those who pretend to reign in virtue of the audacity of the greatest villain. They are in fact monarchies in fusion. They are the boiling metal which is waiting to be formed into a colossus of monarchic pride; a mould crossed by a sword.

What is the populace? Is it only the poor classes? No. This is not a question of poverty or wealth. Many great men have been poor. Jesus did not have a stone on which to rest his head, and his most fervent disciples, those who have changed the face of the earth, professed poverty. The populace is the fertile soil of the ignorant, the indolent and the willfully blind. These are the men subjected to their passions; these are the lepers of vice, the paralytics of intelligence, the cripples of reason, who do not want to be asked questions or to be guided; in short, they are the turbulent beasts, which society must either enchain or demolish, if it does not wish to perish by them.

Men without moral freedom are the most dangerous of all animals, and we must always exert our strength in their interest and sometimes restrain them for the same reason in their liberties. We must only confide to them that which we desire to lose, and it is necessary to conceal from them all truths which they may misuse. If I have two watches one made out of gilded brass, and the other one of pure gold, am I obliged to deliver the golden one to a thief who wants to rob me of it? And if I abandon to him the brass-watch, can he say that I cheated him? Must I reconduct the miscreant to the road from which he strayed and who fears that he might not reach his destination in time to commit a crime? No! I repeat to you again that the slaves of fatality are unworthy of freedom, unworthy of truth and unworthy of human brotherhood.

The occult and primitive book of Tarot gives in the eighteenth symbol the representation of them under the form of three different animals, a dog, a wolf and a water-crab, which obtains its nourishment from animal and vegetable corruption in impure water.

We educate the dog, kill the wolf and eat the crab. The dog is the fool who obeys; the wolf the fool who howls and kills. The crab is not a fool, it is foolishness itself, for a popular tradition tells us that the crab marches backward, and here the crab of natural history becomes mixed up with the symbolical crab.

Which is more valuable; the dog or the wolf? If you ask a shepherd this question, you will know beforehand what his answer will be, or perhaps he will give you no answer at all. He will laugh, because he does not suppose that you would ask such a question seriously. It is just as if you would ask what is more valuable, the soldier or the brigand. Nevertheless it is known that the brigand is the ideal of ladies of high standing, while kitchen-maids and chamber-maids are perhaps the only ones whose hearts are captured by a soldier.

The high truths of science are neither made for brigands, nor for soldiers, nor for the majority of women. A soldier cannot be free; a brigand does not know how to be free, and a woman answers always according to the sway of her heart.

The grand, true and only emancipation of women is maternity, which makes her—not free—but sovereign. Women who want to become free in the same manner as men, become unavoidably prostitutes; the most abject and despicable slaves.

Ninon de L' Enclos was a woman of talent and fortune, who sacrificed to a false liberty the most precious gift of her sex,—her virtue. She could obtain a reputation of honesty only by a paradoxical pun. It was said that she was an honest *man*. No one, not even one of those of her courtesans who were made to blush the least by her, ever attempted to deny for a moment that she was a dishonest woman. A passionate man casts himself at the feet of the dishonest woman in the servile insolence of

his desire, because he disrespects her sufficiently beforehand to suppose that she will submit to him. After she has submitted, he becomes certain of that fact and his disrespect is justified.

To be worthy of initiation it is necessary to know how to subdue the beasts, beginning with those which we carry in our heart. The passions which rule us are living forces which aid us to conquer immortality. Those which govern us are weaknesses, which lead us unavoidably to death.

I have often beheld with a curiosity mixed with pity the deep and insane love which certain degraded creatures have for animals. I have seen some old ladies who were rich and without children, eat at the same table with pet dogs, feed with partridge wings, served on precious plate.

I have seen how in the midst of a great conflagration a terror–stricken woman with dishevelled hair wildly rushed about, crying in such heart–rending tones, as could possibly be produced by maternal despair : "Let everything perish ; but save my cat." Often did I ask myself, what may have become of that unfortunate woman, if her cat had not been saved ? Undoubtedly she must have gone mad, provided grief had not killed her. We smile at such an unfortunate Mama but how many intelligent and distinguished men have died of despair for the loss of an animal ; because that animal had a pretty female form.

It is very difficult to be always reasonable, and not to suffer occasionally the consequences of our animal weaknesses. The wise are not without sins and faults ; but they do not love sin and the faults which they commit are to them signals of danger, stimulating them to make renewed efforts towards the good and to be still more careful on their guard. The fool, to whom

you show his faults, gets offended for not having been found perfect, and says that nature is responsible for his stupidity. If you had always remained such as nature made you, you would never have learned to talk or walk. Nature wishes that man shall go on and progress ; correcting his faults and becoming more and more perfect every day. No one has the right to make himself troublesome and noxious to others and he who rejects moral progress becomes an apostate of the eternal life.

The Parisian students insulted one day the honest M. Nizard, for having said in one of his public discourses, that morality is not the same thing to everybody.

The greatest folly of modern pride is the dream of equality and it is wrong to say to any body that Boquillon has less intelligence than Pascal. Boquillon wants to be told the whole truth. That which remains unintelligible to him must not be intelligible to another. The vagrants who almost ruined France during two months, wanted to burn the Louvre and the public libraries. Their morality was to themselves certainly not the same as to the valiant Archbishop of Paris whom they assassinated ; but they would have been the very first ones to cry down M. Nizard, if they had heard him say that morality is not the same thing to everybody.

What an incredible thing ! It surpasses all possible dreams of Victor Hugo ! It so happened in the nineteenth century that the court of miracles took possession of the capital of the world and organised plunder, tried honest people for their lives and set fire to the church of Notre Dame of Paris. The Tuileries, the Palais Royal, the Hotel de Ville and the most beautiful parts of the capital were in ashes. And these criminals had an army of two hundred thousand men, and three hundred thousand men let them do as they pleased. In this case the

wolves terrified the dogs, and the crabs remained quiet in their corner.

May it not displease the contradictors of M. Nizard ; there are three different kinds of morality. The natural morality, the philosophical morality and the religious morality.

The natural morality is simply that of common sense. The philosophical morality is the morality of reason, and the religious morality is that of spirit and faith. By using your common sense you arrive at reason. With reason enlightened by the illumination of spirit you certainly arrive at faith ; but faith does not impose itself upon good sense by doing violence to reason, and reason by rejecting faith parts by this very act from common sense.

There is nothing in the world more dangerous and at the same time more pitiful then those little reasoners who comprehend nothing that comes from spirit and who believe themselves to be above ordinary common sense. They are those who preach Atheism, Materialism and Anarchy. A wise man said in my presence.—

" A little philosophy makes Man an atheist, but a great deal of philosophy leads him to the knowledge of a God. "

The boor with his good common sense is satisfied with the faith of a charcoal-burner and lives quiet. He follows nature and the usages of his country. He knows that his priest preaches neither vice nor dishonesty, and he feels perfectly that the morality of the gospel is true. If you tell him about some bad priest, he draws therefrom no conclusions against religion, because he knows that there are also good ones and that by them only religion is represented. If he has gross vices, he does not attempt to excuse them by sophistry. This man is in the right path. He has read neither Proudhon nor Buchner ; it is useless

to tell him that God is evil, that possession is theft and that he has no more of a soul than his dog. He would only be offended and he would be a thousand times right. But let this fellow come to town, let him talk with some smooth-tongued workman, let him be inoculated with the poison of pride and envy, and he will be lost. He thinks that he has only been a brute and to become emancipated he becomes a square fool ; he loses his reason with his good sense; he has lost his faith and not learned science, there remains with him only that which is necessary for making him a criminal.

It is evident that the duties of a labourer or workman are different from those of a judge and that a judge is not subject to the obligations of a priest. A workman must have good sense and reason ; a judge needs science and a more elevated reason and a priest ought to have a reasonable and knowing piety, which should be like an apotheosis of good sense. Duties become more difficult and more severe in proportion as the functions become larger, and morality in proportion to man's elevation becomes more exacting and rigorous. Not in this manner were the two moralities of M. Nizard understood. They made him say that duties were more rigorous for small people and easier for the great ones which is an absurdity.

To preach theology and asceticism to common laborers, blind belief to free thinkers and scepticism to priests is an immoral way of instructing. Devotion is very dangerous for ignorant men ; intellectual blindness suits not reason; and doubt is the deadly enemy of faith. We must distribute science to all, in certain proportions we must develop good sense amongst the masses, lead reasoners to reason and speak of piety only to men that are reasonable enough and know enough to arrive at faith without assistance. In short, instruction ought to be hierarchic like

nature. Then will it cease to be revolutionary and become constructive instead of being continually destructive.

On this hierarchy of intelligences and on the necessity of a proportional and gradual instruction rests the law of occultism, which was the great secret of the ancient sanctuaries and which is yet the secret of Free-Masonry.

Amongst the Free-Masons the apprentice does not comprehend the symbols of the fellow-craft, and the fellow-craft is not initiated into the secrets of a master. Each grade has its rites, its passwords, its sacred signs and formulæ.

In each degree the candidate is subjected to new trials. In olden times all this was meant seriously; but now Free-Masonry as well as the Church has lost the key to its ceremonies and mysteries.

When man walks, he moves forwards by alternate and apparently contrary movements He makes a step to the right, one to the left, one again to the right, and so on and nevertheless he never makes the same step again. Nothing endures except the eternal, and that which is past never returns. Life is an unceasing creation, and the same breath never passes twice over one's lips. While we are in the shade we wait for tke sun, and when we are exposed to the heat of the sun, we seek the shade. The one and the other are desirable, and for the wise, good like God is always present; at all times and in all forms.

Often it seems that evil rules the world, but always the good by its ever living power of equilibrium reigns supreme. A pain is always productive of joy; error is truth in disguise; the sphynx appears to be a monster and is a problem; the paradoxical is the hyperbole of reason. All folly is wisdom, which decomposes to become formed again and more

complete; a cadaver is a genesis; crime is a forceps by which the difficult and births of virtue are assisted; and M. de Maistre who believes in the divine mission of the soldier did not flinch before the apology of the hangman. Every evil contains its own remedy and therefore we see in tho book of Job, Satan preside according to his rank, and in his turn in the senate of the Beni-Elohim and answering the Eternal who interrogates him in the presence of the sons of God. By the permission of Jehovah he tempts Job, and in the holy book, the work of hell has the character of a divine mission. "Quod superius—quod inferius" says the secret dogma of Hermes.

We must know how to support the divine treatment and patiently await the end of the trials to which we are subjected by the eternal physician. We must suffer without silent revolt the cruel operations and bloody amputations. Life can never be a hell as long as we keep courage and hope, and the sick and aching heart even when it is failing and guilty, cannot be lost as long as it remains submissive to God—the eternal order.

We must know how to make use of reality by beholding the ideal without ever mistaking one for the other, or to confound them.

Then we shall never mistake the relative for the absolute; the means for the end; the instrument for the music; riches for happiness; a passion for destiny, a woman for divinity, nor a beloved being for the perfection of love. Ideal love is perfect love, and it alone can fill and satisfy our soul. We must not seek it in others but in ourselves, ask no one for it as long as we have not found it, and exact it the less as we feel ourselves more capable of approaching it. The legitimate cravings of our heart are not the torture of Tantalus, and nature never

refuses to us anything which she owes us. Those that are dissatisfied with life are bad players, who wish to be paid without having gained. All deception is the punishment of an imprudence, all despair is the rage of a robbed thief. A man who despairs has put his confidence in lies, for truth does never cheat. He loved injustice because the immutable justice of truth did not console him. He is a sick person who prefers death to recovery. What are in fact lost illusions, if they are not a desire which goes? But reason is horrible to mad men, who prefer to consider themselves happy in their folly. Rather than to return sincerely to truth, they fly voluntarily into the bosom of death; because their desperate way of looking at the face of death transforms it into a last illusion and makes it look like an eternal lie.

We must finally know how to stand the trials, and this we cannot do without a perfect knowledge of the aim which we wish to reach and an immovable will to arrive there.

THE OBJECT OF INITIATION.

"The true philosopher's stone to be discovered by all was the new life in Christ Jesus. Only by victory over self could any win victory over nature. *To the selfish and godless no secrets would be revealed.*"—Behmen.

II

The object of the ancient initiation was to become worthy to be a priest and a king.

The high science taught by Zoroaster and Hermes was amongst the ancients the art of priesthood and of royalty. Priests and kings were then looked upon as representing divinity upon earth. God spoke to the priests and governed the people through the kings.

To approach divinity without an intermedial to exert power is still the privilege of him who is admitted in the occult sanctuary. He is admitted to see God through intelligence and reason and to adore him in spirit and in truth, and he is armed with strength to dispel from himself and others—not the necessary sufferings, but at least all the real misfortunes of life, and to dispose, in the measure of human forces, of all advantages and benefits which the perfection of nature can procure.

To become inaccessible to evil and error, to be master of oneself and therefore worthy to command others, always to choose, of all things in creation, only that which is good and to possess in peace that which one has chosen,—is not this a dignity truly sacerdotal and royal? In other words, is not this a divine existence? This is the object of the occult sciences, and we must arrive at it through the real initiation.

Is perfection possible to man? Yes, certainly! If we comprehend that we do not speak of absolute perfection, which would elevate him above his proper nature, a perfection of which we can dream, but which we cannot define or even conceive. We speak of a perfection, which is within the human nature and which can be expressed by the three words, which are so badly understood and which serve as motto to the adherents of the republican doctrine: Liberty, Equality and Brotherhood.

Liberty of intelligence, free of all prejudices; liberty of will, free of all shameful and irregular passions; liberty of affections, always voluntarily directed towards good Equality through the perfect equilibrium of mind; and Brotherhood with the right of eldership to our own advantage and that of entire nature. Yes, the sage is the beloved brother of the stars, because he knows what they do not know, and he understands the laws which direct the thought before it is formed; he understands their influence, he analyses their light, he is in some respects the treasurer of their wealth; he is the brother and friend of all nature; he is the priest of the seasons and he offers their first fruits to God; he is the consoler of men, the minister of the animals, and all this without constraint, without efforts and perfectly naturally, as soon as he has succeeded in perfecting his nature. He is therefore the happiest, the most useful and the most amiable of men. His invisible divinity becomes visible in him; impersonal infinity manifests itself in his person and he becomes a living solution of the great riddle of Man-God.

It is true that such a high prerogative dooms him at first to the sacrifice. He will be adored by some and detested by others; because there are good and bad people on earth. He

has to defend himself as well against the imprudent actions which the enthusiasm of his friends may cause, as against the exasperated hate of his enemies. None possess with impunity the fire from heaven, and the slaves of Jupiter will always be the executioners of Prometheus. He will be persecuted in the name of God, and for God's sake will they try to kill him. He may be benevolent as Osiris, a poet like Orpheus, wise as Socrates, with the knowledge of Pythagor[illegible]; meek and patient as Jesus, pious like Savonarola, a good pastor like John Huss; nevertheless he will be treated as a public malefactor and be made to answer for his science before ignorance, for his ignorance before stupidity, for his virtue before the vicious. Christ said! "If one will follow me, let him take up his cross before starting and let him walk resolutely to the rock.

Such was the fate of the revelators of the ancient world and of the reformers of the middle age. So does the type of the perfect man, which is divine and human at the same time in the person of Jesus present in an extraordinary manner the symbols of sacrifice. But the sacrifice is only the probation and the gospel is only the introduction to the great book of wisdom resuscitated by Jesus, and living, for ever in his disciples, must for ever write or rather form by acts, which are at once divine and human, all through the coming ages.

An act of humanity is truly a divine act, and good works are more efficacious than prayers. The best of all good works are those which are performed spontaneously and without any pretention to merit. Christ said, a good tree will produce good fruit, and thus do good people perform good works without much thinking about it. They perform them, because they could not act otherwise; they answer their goodness as sun

gives his light ; and if a drink of water given to a thirsty wanderer merits an eternal reward, what price can be adequate to pay him who discovers a spring in the desert and who constructs a fountain ?

Mercenaries are paid and recompensed ; but what can we give to him who possesses all ? Would you offer an apple to an apple merchant ? How can you justify the just, who is judge himself ? All recompensations are temporary and an eternity of blessedness would not be a recompensation but a normal state at which the souls of those, who know how to make themselves inmortal, must arrive. We obtain it by *vanquishing fear, desire and death.* He who has suficient intelligence will understand it.

A just man can never become accessory to injustice. Socrates, before he dies, advises his disciples to offer for him a cock to Esculapius, and he, the adorer of the true God, is blamed for such an apparent act of superstition. The divine life of the Initiate is by the vulgar crowd looked upon as being supernatural.

Because nature rises up for the sage, he naturally avoids that which attracts catastrophes upon the head of the senseless. He radiates good and repulses evil, and superior intelligences are supposed to serve him.

Solomon was the king of spirits ; Jesus could cammand angels ; Socrates had a familiar demon ; Appollonius held the key of miracles. They know the secrets of the present, uncover the past and penetrate the future by their sagacity of connecting effects with causes. They are sorcerers like physicians and prophets like astronomers ; they are diviners simply because they are divine, and they are divine because they are

perfectly human ; that is, they are men, such as God and Nature evolve, and such as Science and Virtue complete.

The Initiate alone possesses riches, because he disposes of them for good purposes and is never afraid to lose them : because he alone can obtain them without desiring. He alone enjoys the pleasures of life, because he chooses his own and keeps sway over his senses. He walks like Jesus over the waves of the turbulent sea, and needs only to rise to pacify by a word or look the tempests which assail him during his sleep. He is not afraid of the bloody step to calvary ; because he knows the luminous road to Thabor. He may be poor and leprous like Job, an exile like Pythagoras, sentenced to death like Socrates, imprisoned like Appollonius, tortured like Campanella, burnt like Savonarola, Giordano, Bruno and Vanini ; he cannot be impoverished of his true possessions, nor be humiliated in his own eyes, nor discouraged, nor belittled, nor can he be made to fear death. He knows, like Job, that his redeemer lives and that he will come to raise him up again ; *his redeemer is the word of truth,* it is God ; always victorious in just men ; he knows that to suffer is to work and that to work is to become rich.

Never can he be separated from those he loves ; for he knows well that real love is immortal. He does not love death, he loves immortality, and he knows well, that she will not escape him. Are we then really separated from our friends when they travel ? Do not souls remain united from one end of the universe to the other ? Does a mother cry because her child sleeps ; and does the father, who works for his children, grieve he knows that they have before him moved into the house where the whole family must unite again some day and for which he undertakes to pay by his work.

Being free from regrets, the Initiate is inaccessible to fear. He loves God and does not fear him. He knows that the religious laws are the ordinances which moral medicine prescribes, and that, those who are sound do not need a physician.

He does not need any preachers, his sovereign pontiff is reason enlightened by faith.

The whole of humanity is the body of God, of which we are the members ; all must suffer what one suffers, and the happiness of one makes all happy. This is the dogma of salvation, the dogma of the future.

STRICT MORALITY THE FIRST STEP TO DIVINE WISDOM.

Scrupulously avoiding all wicked actions,
Reverently performing all virtuous ones,
Purifying this intention from selfish desire,
Is the doctrine of all the Budhas.—

Light of Asia.

Purity is good. It is the best thing in the world.
It is happiness. Happy is he who is the purest in purity.
The man, who is pure, is the ruler of the world.—

Khurde Avesta.

धर्म एव परंब्रह्म सत्यंच परमं तपः ।
धर्म एव परामुक्ति धर्म एव परागतिः ॥ १ ॥

Duty alone is the great Bramha, and truthfulness the great penance
It is the best emancipation, and the best (future) condition.

AN EPITOME OF HINDU MORALS.

I

1. " Iswara (the Supreme Soul) resideth in the heart of every mortal being "—(Bhagavat Gita. XVIII.—61.)

2. " O man thou thinkest that thou art alone ; and actest as thou likest. Thou dost not perceive the Eternal Soul that dwells within thy breast. Whatever is done by thee *It* sees, and notes it all. This Soul is its own witness ; and is its own refuge. It is the supreme eternal witness of man. Do not offend it." (Mahá-bhàrata I, 3, 015. Manu, VIII 85.)

3. " Action, either mental, verbal or corporeal, bears good or evil fruit according as the action itself is good or evil ; and from the actions of men proceed their various transmigrations

in the highest, the mean, and the lowest degree. Nobody ever enjoys or suffers except from the effects of his own action. Every one reaps the consequence of his conduct." (Manu, XII, 3, Mahàbhàrata Anusasana Parva, VI, 30. Vishnu Purana I, 1-18.)

4. "Therefore, considering the misery attached to embodied souls from a violation of duty, and the imperishable bliss attached to them from the proper performance of all duties ; and considering also with thy intellectual powers the migrations of the soul according to its virtue or vice thou shouldst constantly fix thy heart on virtue and be always pure in thought, in word, and in deed." (Manu, VI, 64, XII, 23, XI, 232.)

5. "Thou shouldst strive to raise thyself. Self is the friend of Self ; and Self, in like manner, is the enemy of Self. (Bhagavat Gita, VI. 4.)

6. "The mind of man is the cause, both of his bondage and his liberation. Its attachment to objects of sense is the reason of his bondage, and its separation from the objects of sense is the means of his freedom. He who is capable of discriminating knowledge should, therefore, restrain his mind from all objects of sense ; and therewith meditate upon Para-Bramha, the Supreme Soul, in order to attain liberation. (Vishnu Purana VI. VII. 22-30.)

7. "In a man's passage to the next birth, neither his father, nor mother, nor wife, nor son, nor kinsman will bear him company. The only thing that adheres to his soul is the effect of his action (Karma). Continually, therefore, man ought to accumulate virtue for the sake of securing a good inseparable companion. With virtue for his guide, he will pass through a gloom hard to be traversed." (Manu IV. 289-241.)

GFNERAL PRECEPTS.

8. (1) "Contenment ; (2) Abstention from injury to others, active benevolence, and returning good for evil ; (3) Resistance to sensual appetites ; (4) Abstinence from theft and illicit gain ; (5) Purity, chastity, and cleanliness ; (6) Coercion of Passions ; (7) Acquisition of knowledge ; (8) Acquisition of Divine Wisdom ; (9) Veracity, honesty and fidelity ; and (10) Freedom from wrath and hatred ; are the ten-fold system of virtuous duties." (Manu, VI. 92.)

9. "Covetousness, indolence, avarice, slander and calumny, materialism, neglect of prescribed acts, the habit of soliciting favours, and inattention to necessary work, belong to the dark quality ; as do also the denial of future state, neglect of scripture, contempt of the Deities, envy, hatred, vanity, pride, anger and severity." (Manu, XII, 33, IV. 163.)

10. "Persevere in good actions ; subdue thy passions ; bestow gifts in a suitable manner ; be gentle in manner ; bear hardship patiently ; do not associate with the malignant ; and give no pain to any sentient being : then shalt thou hope to obtain beatitude." (Manu, IV. 246.)

11. "Walk in the path of good people ; the Path in which thy forefathers walked. Take examples of good conduct from all ; as nectar is taken from poison ; gentleness of speech from a child ; prudent conduct from an enemy ; and gold from unclean substance. (Manu, 11, 239, IV. 178.)

12. "Endeavour to augment that religious merit which bestows good on all. (Vishnu Purana. I. XI. 23.)

13. "Though oppressed by penury in consequence of thy righteous dealings, do not give thy mind over to unrighteousness." (Manu, IV. 171.)

14. Whenever man does wrong, it is not enough to say, 'I will not sin again.' Release from guilt depends upon true contrition ; and this consists in actual abstinence from sinful action ever afterwards ." (Manu, XI, 230.)

SPECIAL PRECEPTS.

15. "Speak the truth (Satyam.) Truth alone conquers, and not falsehood. Truth means the blissful correspondence of mind, speech and actions with one another. No religion or morality is higher than Truth, and no sin is greater than falsehood. Let mortals, therefore, adhere to Truth, and Truth, alone, at all times. Truth represents a great devotion ; and upon Truth depends the good effect of our actions. There is nothing higher than Truth." (Taiteriya Upanishat, I. II, Mundaka Upanishat I ; Maha-nirvana IV. 70, 73.)

16. "Do Justice. Justice being destroyed, will destroy ; being preserved, will preserve : it must never therefore be violated. Beware lest justice, being overturned, overturn thee and us all. (Manu VIII. 15.)

17. "Do no injury to another. By non-injury is meant the non-causing of pain of any kind to any one at any time, in mind, speech or action. The principle of non-injury helps us in practising the virtues of mercy, charity, devotion and worship. It is our greatest strength and greatest friend ; and it is the source of happiness, veracity and all that is good" (Mahabharata ; Anusasanaparva 116, 57, 18.)

18. "Mercy is the might of the righteous." (Vishnu Purana I. I. 21.) Being treated cruelly, do not return the cruelty. Give blessing for curses." (Manu, VI. 47) A good man thinks only of benefitting all and cherishes no feelings of hostility towards any one, even at the moment of his being

destroyed by him, just as the sandal tree sheds perfume on the edge of the axe, at the time of its being cut down." (Hitopadesa.).

19. "Be greatful." Sages prescribe expiations for murderers, robbers, drunkards and other sinners ; but no expiation can wash away the sin of one whose offence is ingratitude." (Ramayana, Kishkindha Kanda, XLIII. II.)

20. "Do not neglect benevolence. The little-minded ask, 'Does this person belong to our family?' "But the noble-hearted regard the human race as all akin." "He who willingly gives no pain of any kind whatsoever to any one, but seeks the good of all, enjoys everlasting bliss."—(Taitereya Upanishat, XI. Sikshavalli. Hitopadesa, I. 79 ; Manu, V. 46, and Mahopandshat.)

21. "Gift means the giving of justly acquired wealth, grain and so forth, with a good will, to those who stand in need of relief. Make gifts according to thy means to helpless mendicants religious or heterodox ; and—without inconveniencing those who are wholly dependent upon thee—reserve a just portion of thy wealth for the benefit of all sentient beings"—(Sandilyopanishat, 2. Manu, IV. 32.)

22. Be not selfish. A selfish inclination is the root of the two sets of evil, and ought to be suppressed with diligence. Strive not too anxiously for a subsistence : that has been furnished by Providence. No sooner is a creature born than milk for its support streams from the breast of the mother.

"The wise give up their wealth and even their life, for the good of others. The destruction of wealth and life being inevitable, they prefer to sacrifice them for good objects. Remember there is an exceedingly wide difference between our mortal body and virtue, the former falls asunder in a moment,

while the latter remains to the end of Kalpa." (Manu VII. 46, Hitopadsa. 1. 117,43,49.)

23. "Do not covet that which belongs to another. Abstention from theft means the absence of desire to become possessed of another's property, either mentally, verbally or in act. (Isavasya Upanishat, 6. Sandilyopanishat, I.)

24. "Wish for no honour other than such as thine own action shall obtain for thee ; and be contented with that degree which appertains to thee." (Vishnu-purana. I. XI. 22. 29.)

25. "Be contented. Contentment means unalloyed satisfaction with whatever may happen. Desire is not satisfied with the enjoyment of the objects desired, as fire is not quenched with clarified butter ; it only blazes more vehemently." (Manu, 119, 10.)

26. "Practise fortitude, which means stability of mind at all times, either when one loses his wealth or kinsman, or gains them. Let not your mind be distressed in adversity, nor let it be elated in prosperity. Be free from anxiety, fear, and animosity ; and have always confidence in the rectitude of thy conduct." (Sandilyopanishat, I, Bhagavatgita. II. 56.)

27. "It is certain that man commits some sin or other by the attachment of his organs to sensual pleasure. He ought therefore to subdue them rigorously ; and he will then attain a lasting bliss." (Manu, II, 93.) "Anger is the passion of fools ; it becomes not a wise man." (Vishnu Purana, I. I. 18.)

28. "All undertakings prove successful if conducted with prudence." (Vishnu Purana, I. XIII. 78.)

29. "Always speak kindly and pleasantly. Do not maintain unworthy dissensions or altercations, nor indulge in idle talk." (Manu, IV. 139.)

30. "One should look upon others as well as he does upon himself. And bearing in mind that life must be as dear to all living creatures as it is to thee, thou shouldst in all thine actions compare thyself to others, and then try to do what is best. In causing pleasure or pain, or in granting or refusing a boon to others, a man obtains an unerring scale through self-comparison." (Maha Bharata, Anusasanaparva. 116-5691, Hitopadesa, I. II. 12.)

31. Abstain from flesh-meat and intoxicating substances. Be moderate in virtuous recreations and actions ; in eating and in sleeping ; as this is the means of avoiding misery." (Maitri Upanishat and Bhagavatgita, VI. 17. and Brihadaraneya Upanishat.)

32. "The vice of gaming has, from the most ancient times, been found to be productive of great evil. Let no sensible man, therefore addict himself to gaming or other mischievous play, even for the sake of amusement" (Manu, IX. 227.)

33. Respect thy mother. Respect thy father. Repect thy teacher. And respect thy superiors." (Taiteriya Upanishat Sikshavalli XI. Manu, IV. 134.)

34. "Do not spurn thy inferiors, those who are deformed, who are unlearned, who are advanced in age, who have no beauty or wealth, or who are of low birth." (Manu, IV. 141.)

35. "Even a man as brave as a lion cannot attain fortune except by industry and exertion. Therefore, one should perform the appointed functions ; for action is preferable to inaction ; and the journey of mortal frame will not succeed from inaction." (Hitopadesa 31. Bhagavatgita, II. 47. III. 8.) But the action must be passionless, (Ibid.)

36. Of all pure things, purity in acquiring wealth is pro nounced the most important in this world. Hence the means

used for gathering riches should always be pure; especially so, in the case of those public men upon whom the people have to wait for the redressal of their wrongs. The Sovereign shall maintain purity in this respect by banishing bad men from his realm, after confiscating all their possessions." (Manu, VII. 124.)

CONCLUSION.

37. "He who considers all beings as existing in the Supreme Spirit, and the Supreme Spirit as pervading all, is henceforth incapable of perpetrating any sin whatsoever." (Isa Upanished, 6.)

Where there is virtue there is Victory.

Instructions to the aspirants of Divine wisdom.

III.

LESSON I. *

Learn to cast away from thee all vile affections, all levity and inconstancy of mind, let all thy dealings be free from deceit and hypocrisy; avoid the company of vain young men; hate all profligacy and vain speaking.

LESSON II.

Keep thy own and thy neighbour's secrets; court not the favours of the rich; despise not the poor, for he who does will be poorer than the poorest.

LESSON III.

Give to the needy and unfortunate what little thou canst spare; for he that has but little, whatever he spares to the miserable, God shall amply reward him.

LESSON IV.

Be merciful to those who offend thee, or who have injured thee; for what must that man's heart be, who would take heavy vengeance on a slight offence? Thou shalt give thy brother until *seventy times seven.*

LESSON V.

Be not hasty to condemn the actions of others, lest thou shouldst, the next hour, fall into the very same error; despise scandal and tattling; let thy words be few.

* From Barrett's Magus.

LESSON VI.

Study day and night and supplicate thy Creator (the Logos or, ईश्वर) that he would be pleased to grant thee knowledge and understanding; and that the pure spirits may have communication with, and influence in thee.

LESSON VII.

Be not overcome with *drunkenness*; for he assured, that *half the evils* that befall mankind originate in drunkenness; for too great a quantity of strong liquors deprive men of their reason, then, having lost the use of the faculty of their judgement, they immediately become the recipient of all evil influences, and are justly compared to weather-cocks, that are driven hither and thither by every gust of wind, so those who drown the reasonable power, are easily persuaded to the lightest and most frivolous pursuits, and, from these, to vices more gross and reprobate, for the ministers of darkness have never so favourable an opportunity of insinuating themselves into the minds and hearts of men, as when they are lost in intoxication. I pray you to avoid this dreadful vice.

LESSON VIII.

Avoid gluttony, and all excess—it is very pernicious, and from the Devil; these are the things that constantly tempt man, and by which he falls a prey to his spiritual adversary; for he is rendered incapable of receiving any good or divine gift. Besides, the divine and angelic powers or essences delight not to be conversant about a man who is defiled, and stinking with debauchery and excess.

LESSON IX.

Covet not *much gold*, but learn to be satisfied with *enough*; for to desire more than enough, is to offend the Deity.

SPIRITUAL PROGRESS.*

CHRISTINE Rosetti's well-known lines:

"Does the road wind up-hill all the way?
Yes, to the very end.
Does the journey take the whole long day?
From morn, till night, my friend."

are like an epitome of the life of those who are truly treading the path which leads to higher things. Whatever differences are to be found in the various presentations of the Esoteric Doctrine, as in every age it donned a fresh garment, different both in hue and texture to that which preceded; yet in every one of them we find the fullest agreement upon one point—the road to spiritual development. One only inflexible rule has been ever binding upon the neophyte, as it is binding now—the *complete* subjugation of the lower nature by the higher. From the Vedas and Upanishads to the recently published "Light on the Path," search as we may through the bibles of every race and cult, we find but one only way,—hard, painful, troublesome, by which man can gain the true spiritual insight. And how can it be otherwise since all religions and all philosophies are but the variants of the first teachings of the One Wisdom, imparted to men at the beginning of the cycle by the Planetary Spirit?

The true Adept, the developed man, must, we are always told, *become*—he cannot be made. The process is therefore one of growth through evolution, and this must necessary involve a certain amount of pain.

The main cause of pain lies in our perpetually seeking the permanent in the impermanent, and not only seeking, but acting as if we had already found the unchangeable, in a world

* The Theosophist May, 1885.

of which the one certain quality we can predicate is constant change, and always, just as we fancy we have taken a firm hold upon the permanent, it changes within our very grasp, and pain results.

Again, the idea of growth involves also the idea of disruption, the inner being must continually burst through in confining shell or encasement, and such a disruption must also be accompanied by pain, not physical but mental and intellectual.

And this is how it is, in the course of our lives, the trouble that comes upon us is always just the one we feel to be the hardest that could possibly happen—it is always the one thing we feel we cannot possibly bear. If we look at it from a wider point of view, we shall see that we are trying to burst through our shell at its one vulnerable point ; that our growth, to be real growth, and not the collective result of a series of excrescences, must progress evenly throughout, just as the body of a child grows, not first the head and then a hand followed perhaps by a leg ; but in all directions at once, regularly and imperceptibly. Man's tendency is to cultivate each part separately, neglecting the others in the meantime—every crushing pain is caused by the expansion of some neglected part, which expansion is rendered more difficult by the effects of the cultivation bestowed elsewhere.

Evil is often the result of over-anxiety, and men are always trying to do too much, they are not content to leave well alone, to do always just what the occasion demands and no more, they exaggerate every action and so produce karma to be worked out in a future birth.

One of the subtlest forms of this evil is the hope and desire of reward. Many there are who, albeit often unconsciously, are yet spoiling all their efforts by entertaining this idea of reward, and allowing it to become an active factor in their lives and so leaving the door open to anxiety, doubt, fear, despondency—failure.

The goal of the aspirant for spiritual wisdom, is entrance upon a higher plane of existence ; he is to become a new man, more perfect in every way than he is at present, and if he succeeds, his capabilities and faculties will receive a corresponding increase of range and power, just as in the visible world we find that each stage in the evolutionary scale is marked by increase of capacity. This is how it is that the Adept becomes endowed with marvellous powers that have been so often described, but the main point to be remembered is, that these powers are the natural accompaniments of existence on a higher plane of evolution, just as the ordinary human faculties are the natural accompaniments of existence on the ordinary human plane.

Many persons seem to think that adeptship is not so much the result of radical development as of additional construction ; they seem to imagine that an Adept is a man, who, by going through a certain plainly defined course of training, consisting of minute attention to a set of arbitrary rules, acquires first one power and then another and when he has attained a certain number of these powers is forthwith dubbed an adept. Acting on this mistaken idea they fancy that the first thing to be done towards attaining adeptship is to acquire "powers"—clairvoyance and the power of leaving the physical body and travelling to a distance, are among those which fascinate the most.

To those who wish to acquire such powers for their own private advantage, we have nothing to say, they fall under the condemnation of all who act for purely selfish ends. But there

are others, who, mistaking effect for cause honestly think that the acquirement of abnormal powers is the only road to spiritual advancement. These look upon our Society as merely the readiest means to enable them to gain knowledge in this direction, considering it as a sort of occult academy, an institution established to afford facilities for the instruction of would-be miracle-workers. In spite of repeated protests and warnings, there are some minds in whom this notion seems ineradicably fixed, and they are loud in their expressions of disappointment when they find that what had been previously told them is perfectly true ; that the Society was founded to teach no new and easy paths to the acquisitions of "powers" ; and that *its only mission it to re-kindle the torch of truth, so long extinguished for all but the very few, and to keep that truth alive by the formation of a fraternal union of mankind, the only soil in which the good seed can grow.* The Theosophical Society does indeed desire to promote the spiritual growth of every individual who comes within its influence, but its methods are those of the ancient Rishis, its tenets those of the oldest Esotericism ; it is no dispenser of patent nostrums composed of violent remedies which no honest healer would dare to use.

In this connection we should warn all our members, and others who are seeking spiritual knowledeg, to beware of persons offering to teach them easy methods of acquiring psychic gifts, such gifts (*laukika*) are indeed comparatively easy of acquirement by artificial means, but fade out as soon as the nerve-stimulus exhausts itself. The real seership and adeptship which is accompanied by true psychic development (*lokothra*), once reached is never lost.

It appears that various societies have sprung into existence. since the foundation of the Theosophical Society, profiting by

the interest the latter has awakened in matters of psychic reserch, and endeavouring to gain members by promising them easy acquirement of psychic powers. In India we have long been familiar with the existence of hosts of sham ascetics of all descriptions, and we fear that there is fresh danger in this direction, here, as well as in Europe and America. We only hope that none of our members, dazzled by brilliant promises, will allow themselves to be taken in by self-deluded dreamers' or, it may be, wilful deceivers.

It is perfectly true that some Theosophists have been (through nobody's fault but their own) greatly disappointed because we have offered them no short cut to Yoga Vidya, and there are others who wish for practical work. And, significantly enough, those who have done least for the Society are loudest in fault-finding. Now, why do not these persons and all our members who are able to do so, take up the serious study of mesmerism? Mesmerism has been called the Key to the Occult Sciences, and it has this advantage that it offers peculiar opportunities for doing good to mankind. If in each of our branches we were able to establish a homeopathic dispensary with the addition of mesmeric healing, such as has already been done with great success in Bombay, we might contribute towards putting the science of medicine in this country on a sounder basis, and be the means of incalculable benefit to the people at large.

There are others of our branches, besides the one at Bombay that have done good work in this direction, but there is room for infinitely more to be done than has yet been attempted. And the same is the case in the various other departments of the Society's work. It would be a good thing if the members of each branch would put their heads together and seriously consult as to what tangible steps they can take to further the declared objects of the Society. In too many cases the mem-

bers of the Theosophical Society content themselves with a somewhat superficial study of its books, without making any real contribution to its active work. If the Society is to be a power for good in this and other lands, it can only bring about this result by the active co-operation of every one of its members and we would earnestly appeal to each of them to consider carefully what possibilities of work are within his power, and then to *earnestly set about carrying them into effect.* Right thought is a good thing, but thought alone does not count for much unless it is translated into action. There is not a single member in the Society who is not able to do *something* to aid the cause of truth and universal brotherhood ; it only depends on his own will, to make that *something* an accomplished fact.

Above all we would reiterate the fact, that the Society is no nursery for incipient adepts, teachers cannot be provided to go round and give instruction to various branches on the different subjects which come within the Society's work of investigation ; the branches must study for themselves ; books are to be had, and the knowledge there put forth must be practically applied by the various members ; thus will be developed self-reliance and reasoning powers. We urge this strongly ; for appeals have reached us that any lecturer sent to branches must be practically versed in experimental psychology and clairvoyance (*i. e.*, looking into magic mirrors and reading the future, etc.) Now we consider that such experiments should originate amongst members themselves to be of any value in the development of the individual or to enable him to make progress in his "uphill" path, and therefore earnestly recommend our member to *try* for themselves.

PRACTICAL HINTS TO THEOSOPHISTS.

"A Sacred burden is the life ye bear ;
Look on it, life it, bear it solemnly ;
Stand up and walk beneath it steadfastly :
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win"

Frances Anne Kemble.

"Pitch thy behaviour low, thy projects high,
So shalt thou humble and magnanimous be.
Sink not in spirit ; who aimeth at the sky,
Shoots higher much than he that means a tree.

George Herburt

The aim of every true Theosophist should be the spiritual enlightenment of his fellowmen. This is not only the noblest but also the most sensible aim, as in pursuing it one steadily improves his own Karma, promotes his happiness, and causes his spiritual improvement. To work towards that end, he should educate his intuitive faculty, which is the only guide to the comprehension of spiritual truths. We only know one way of developing the intuitive faculty, and that is, through deep study of the works of the savants of Secret Science (our Sages), which contain the immortal records of their experiences. Many a student of occultism who had not the lofty genius necessary to comprehend the intricacies of Aryan Philosophy, gave up the study in utter despair on account of his inability to soar to the heights of occultism or yoga (*i. e.*, development of the highest intellection), preferring the mere mechanical portion of yoga and neglecting these immortal records. Hence all schools of occultism attach great importance to scholarship, so that an aspirant may have a theoretical knowledge of the philosophy

before any practical proofs are given to him. Chelas of Tibetan Mahatmas are only taught practical occultism after seven years of study; and not even then unless they are found prepared. To facilitate the understanding of the records of our ancient Rishis, our Society is mainly instrumental in bringing within the reach of every true seeker after the Truth, a knowledge of the Esoteric Doctrine. Hence each Branch is asked to select a Committee comprising earnest members who would make it their duty to *study* the following important works and articles from the *Theosophist* magazine, and discuss the several subjects treated therein, so as to benefit one another by mutual exchange of thoughts, and thus keep pace with the development of Theosophical ideas which goes on increasing year by year:—

(1) "Isis Unveiled." (2) The Purpose of Theosophy by Mrs. A. P. Sinnett. (3) "Hints on Esoteric Theosophy, No. 1 and No. 2." (4) Letters of the Masters in "The Occult World." (5) "Precipitation" (6) "Fragments of Occult Truth," Nos. 1. to 8. (7) Brahmanism on the Sevenfold Principle in Man; and "The Septennary Principle in Esotericism" (8) "The Elixir of Life." (9) "Is the desire to live Selfish?" (10) "Contemplation." (11) "Morality and Pantheism." (12) "Esoteric Buddhism." (13) "Some inquiries suggested by Esoteric Buddhism." (14) "Western Stricture and the Eastern theory of Devachan (Swarga)." (15) "Personal and Impersonal God." (16) "Purusha and Prakriti." (17) "Chelas and Lay Chelas." (18) "Qualifications for Chelaship." (19) "Magic, or Practical Instructions for a Student of Occultism." (20) "Light on the Path." with Mr. P. Sreenivas Row's annotations. (21) "The Idyll of the White Lotus." (22) "Temple of the Rosy Cross, by F. B. Dowd."

The advanced members of each Branch ought to help those less advanced, and whenever a new member joins a Branch, he

should be asked by a member of the said Committee to study the important works and articles abovementioned, and those points which he finds it difficult to understand, ought to be explained so that he may not lag behind.

When the members gain *Paroksha gnyanam*, or Theoretical knowledge of the Aryan philosophy through deep study, they should make it a point to mould their lives according to the highest ideal which they have formed of human perfectibility. Mere exegetical skill in explaining the Shastras is of no use to an aspirant for "liberation." In order to perceive spiritual truths, he should free his spirit from the bonds of matter by *leading a pure and unselfish life.* There are apparently but very few who realise what a pure and unselfish life is. The following words of a Mahatma throw a great deal of light on it. Let those members who apply for chelaship (pupilage) study these words carefully and ponder them well:—"The chief object of the Theosophical Society is *not so much to gratify individual aspirations as to serve our fellow men,* and the real value of this term "Selfish," which may jar upon your ear, has a peculiar significance with us which it cannot have with you; therefore, to begin with, you must not accept it otherwise than in the former sense. Perhaps you will better appreciate our meaning when told that *in our view the highest aspirations for the welfare of Humanity become tainted with selfishness if, in the mind of the philanthropist, there lurks the shadow of a desire for self-benefit, or a tendency to do injustice, even where these exist unconsciously to himself.*" Purity should be the groundwork of your development—not only in words and deeds, but also in your inmost thoughts while you are shut up in your private chambers. Only thus will you be able to exercise a moral regenerating force, not only on your friends and neighbours but also on the public, and make them feel the influence of our

Society, which exists for the good of Humanity in general. The following are the ten-fold duties prescribed by Manu, which every member should try his best to fulfil :—

धृतिःक्षमादमोऽस्तेयंशौचमिन्द्रियनिग्रहः ।
धीर्विद्यासत्यमक्रोधोदशकंधर्मलक्षणं ।

(1) Steadiness or firmness (under every temptation.) (2) Forgiveness (*i. e.*, abstention from injury to others). (3.) Resistance to sensual appetites. (4) Abstinence from theft and illicit gain. (5) Purity (in thought, word, and deed). (6) Control over passions. (7) Acquisition of divine wisdom (through the development of the intuitive faculty). (8) Acquisition of learning (through the development of intellect). (9) Veracity, honesty. (10) Freedom from wrath and hatred.

There are members here and there in the Branches who want us to show some methods whereby they can develope their powers. Notwithstanding our frequent protests against such practices as the concentration of mind on a black spot, and other similar ones (for instance, development of clairvoyance by mirror-gazing,) which are fraught with dangers to the development of the inner man, many still clamour. Some members continue them, while others have wisely given them up. These practices, if followed, would destroy the capabilities of a man for spiritual development and make him a passive tool in the hands of elementals and elementaries. Hence they were denounced by our wise Sages, who however laid great stress on moral and mental development. It is true that some powers (*laukika*) can be gained by following those practices, but they are merely physico-magnetic powers which disappear when some disturbance or other takes place in the nervous system. Spiritual powers (*lokothra*) are very difficult to attain, but when once gained are not lost. The practical portion of

Theosophy consists in following the ten-fold path, or Dharma, pointed out by Manu and other sages. Let no efforts be spared to preach the Law of Karma to the public, and make them understand how it operates and what they should do to free themselves from its operation. Then only you will confer a a great boon upon Humanity, which cannot be fully rewarded even by the communication of the highest kind of knowledge in the hands of its custodians. Therefore, such as are Hindus are urged to pay particular attention to the subject of the moral and spiritual regenerations of our mother country by example and precept.

When you have gained an insight into the Esoteric Doctrine by the study of the works and articles above enumerated, you are to proceed with the occult and philosophical literature of our ancient Rishis or Sages. All these works are in Sanskrit. If you know this sacred language, it will be of immense advantage to you in enabling you to get at the esoteric meanings of the works of our Sages. Otherwise you will have to engage a Pandit competent to give you the literal meaning of any work on occultism, and then by applying the tests described in theosophical works try your best to find out whether it contains an esoteric meaning. If you reflect intensely enough on difficult points you may solve some—if not, apply your intellect to those points until you solve them. If you still do not succeed, leave them for a time (say ten days) and then repeat the same process with perseverance. Some idea evolved by thinking on it intensely, or else put into your brain by some Mahatma, will solve the all-absorbing problem. All students of occultism have to pass through the same straits to develop the higher or spiritual self. In this, as well as in every other respect, *to make an aspirant independent of his own efforts is to destroy the most important element necessary to his develop-*

ment—the growth of spiritual perceptions. Sree Sankharacharya says in his "Viveka Chudamani." वस्तुस्वरूपं स्फुटबोधचक्षुषा स्वेनैववेद्यं न तु पण्डितेन । चन्द्रस्वरूपं निजचक्षुषैव ज्ञातव्यमन्यैरवगम्यते किम् ॥ "The Nature of the one Reality should be known by one's own clear spiritual perceptions, and not through a Pandit (a learned man). The face of the moon should be seen by one's own eye and not by any other person." It is only when an aspirant developes his spiritual perceptions by his own efforts that he can hope to reach the desired goal—spiritual enlightenment. The following authoritative text-books are recommended to those who wish to study the Adwaita Philosophy:

FIRST SERIES.

(1.) "Prasnottara ratna malika" ... by Sree Sankharacharya.
(2.) "Atma natma Viveka"..... by Do.
(3.) "Mahavakya Darpanam"..... by Do.
(4.) "Atma Bodh" by Do.
(5.) "Aparokshanubhuti" by Do.
(6.) "Viveka Chudamani." by Do.
(7.) "Bhagwat-Gita," with Sree Sankharacharya's Bhashya or Commentary.

SECOND SERIES.

(1.) "Raja Yoga Bhashyam," by Sree Sankharacharya.
(2.) "Upadesa Shasrika." by Do.
(3.) "Nyshakarmasiddhi," by Sureswaracharya.
(4.) "Panchadasi,"..... by Vidyaranya.
(5.) "Sanatsujatiya," with commentary by Sankharacharya.

(*a*) "Isawasya Upanishad"
(*b*) "Kena" do.
(*c*) "Aitareya" do.
(*d*) "Tythriya" do.

} With Commentary by Sankharacharya.

(7.) "Sweta swatara," with commentary...by Sankharacharya.
(8.) "Atma Puran."
(9.) "Yoga Vasishtha."
(10.) "Narada Pancharatri.

The study of works on Mesmerism may be taken up with great advantage to secure the relief of the sick and poor. A theoretical knowledge of the subject is essential before commencing mesmeric operations on any subject. Care should be taken not to merely dabble with this science. Otherwise it may produce great harm instead of doing any good. The following works are recommended for the use of beginners :—

(1) "Practical Instructions on Animal Magnetism, by J P. F. Deleuze.
(2) "Animal Magnetism," by Professor W. Gregory.
(3) "Vital Magnetic Cure."
(4) Buchanan's Therapeutic Sarcognomy.
(5) W. F. Evan's Mental Cure.
(6) „ „ Mental Medicine.
(7) „ „ Influence of the mind and body.

The following hints on this subject will be of great help to a beginner :—The conditions which are absolutely necessary for a mesmeriser are—(1) self-control, to such an extent that the operator should not be disturbed by any cause proceeding either from within or from without, but he should be fully bent on curing the subject he has taken under his treatment; (2) strong, iron will to cure the patient; (3) absolute confidence in himself and in his own science to meet the case at hand; (4) physical and mental purity. These conditions furnished, so-called 'miracles' are wrought. Cure depends upon

what may be termed the corporeal polarity between mesmeriser and subject. If the polarity of the subject be negative and that of the operator positive, the subject can be easily cured, or, *vice versâ*: there must be an opposition of polarity. Otherwise he cannot be successfully treated. To test the polarity try the following process, used by Col. H. S. Olcott when treating patients during his Indian tours in 1883:—Make the subject stand upright without leaning upon a table or chair. Make him close his eyes. Do not tell him what experiment you are making. Then make slowly a few circular passes close to the top of his head, and bring your fingers down the forehead and between the eyes but without touching the skin. Then WILL that your hand shall be like a magnet to attract the head; slowly draw the fingers away, thinking how a magnet attracts iron, and *willing all the while*. If the head follows your hand rapidly, you can cure the patient of any curable case within a few minutes. If it moves more or less slowly, then it will require a proportionately longer time, and may be a matter of weeks or even months. First make to yourself an Iron Will and the rest will follow naturally, provided the patient's polarity to yours be right. The operator should be very firm and his influence should be strong. Passes, blowing, or breathing upon him, &c., should be made with strong will and concentration of mind. Persons in whom diseases have been brought on by opium, bhang, liquor, syphilitic taint, sexual excess, or self-abuse, are not to be undertaken under any circumstances. For you will only waste your energy, there being no proper vitality in the patient's blood or nerves to respond to the vibrations of your own nerves under the impulse of your magnetic fluid. The development of the mesmeric healing powers depends first upon your constitution, then upon their exercise. Let the practitioner take simple cases to begin

with, so that proper confidence in himself and in his own science may be developed, to meet more stubborn ones which require the help of developed healing mesmeric powers. He should not take more cases under his treatment than his physical strength will permit. Some members have exhausted their nervous system to such an extent by taking too many cases under their treatment that they have brought themselves to an untimely end. Hence members are requested to take every precaution not to expend their vitality to such an extent that they cannot recoup it. Nervous strength is easily recovered by lying down under a pine or a fire-tree (देवदारु) with the feet up against its trunk, or by lying down on a bed composed of its leaves or branches. The best time for treatment is in the early mornings, after taking the bath and some sort of light refreshment, and, when one is very healthy and strong, in the evening two or three hours after taking food. To become a good healer one should have some knowledge of anatomy and physiology. Never allow your women or children to be mesmerized by an immoral or unhealthy man. If curative mesmerism is supplemented with homœopathic treatment, there will be less exhaustion and a greater number of cases may be cured. Our Bombay, Bareilly, and Jubbulpore Branches administer great help to the poor sufferers by distributing homœopathic medicines—an example which we earnestly recommend to other Branches to follow for alleviating many of the sufferings to which human flesh is subject. Our Lucknow Branch has started a Vaidic hospital in which thousands of people are cured according to the ancient system of therapeutics. Last year some of our Bengal Branches (for instance the Calcutta Branch and the Berhampore Branch) contributed largely towards the relief of the afflicted houseless peasants by means of pecuniary aid and personal labour. Our

Branches should always be foremost in doing every benevolent work that will make our Society recognized as an agency for the amelioration of the physical, moral and spiritual condition of Humanity, without distinction of sex, color or nationality.

Let a committee be appointed to make experiments in psychometry, thought-transference, clairvoyance, and other cognate subjects, to learn what the capabilities and powers of the inner man, or soul, are. Inquiry into these branches of experimental psychology should be pursued with great precautions so as to avoid every possibility of deception, and the results of these investigations ought to be communicated to the Head-quarters, with the object of making them public through the *Theosophist* magazine. If any phenomenon comes under the observation of a member, care should be taken to test its genuineness, and obtain sufficient trustworthy evidence confirmatory of its genuineness, and then report the same to the Head-quarters. Professor Buchanan's recent work on "Psychometry," Prof. Denton's "Soul of Things" (three volumes), and the "Reports" of the Society for Psychical Research (which appear every third month) will help the committee of investigators to conduct the experiments, which are intended to test and prove the assertions of other investigators. The Headquarters may also shortly issue a chief "Manual of Psychometry" and other handy books for beginners.

Experiments in these sciences should not be carried on merely to gratify curiosity, but to bring all the facts together with the object of producing moral results by getting direct proofs that there are latent powers in man, and learning under what conditions these can be developed, so as to be of use to mankind in general.

Every Branch should have a Library containing the most important Theosophical, philosophical, and scientific works—

ancient and modern. If a Branch has collected from the subscriptions and donations of its members and friends to the amount of Rs. 25, the books which form the "Library No. 1" can be had from the Manager of the *Theosophist*. If it exceeds Rs. 25 and is Rs. 50, the Branch may procure the books of "Library No. 2"; and so on.

The policy of our Society is a liberal one, and its teachings should have as much publicity as possible. Our Society is not only intended for the benefit of the rich who can buy theosophical works, but also for the use of the poor but learned. Some arrangements should be made by the Branches to help them also. As there are members in our Society who labour under a great disadvantage on account of their ignorance of the English language, our Branches should undertake the task of translating the Theosophical works—(such as Col. Olcott's Lectures and the important articles from the *Theosophist*, or any other work) into the vernacular of their respective provinces. There is also a growing demand for such works from outsiders. The translations of those articles or works ought to represent the ideas correctly, so that a reader might not derive wrong impressions from their perusal. The Secretary of the Theosophical Society, at Adyar, should be informed previously what works a particular Branch intends to translate, and into what language, so that no other Branch may undertake the same task. If the financial condition of a Branch is such as not to permit the publication of the work thus translated, or the purchase of a library, the aid of other Branches may be sought on applying to the Head-quarters. By mutual help and division of labour, a great amount of good can be done to the public at large.

The establishment in India of Sanskrit schools at places where our Branch Societies exist, will tend to the growth of good morals and spirituality if once a taste is created for Sans-

krit literature. Hence our Branches are particularly requested to further the cause of Sanscrit with the help of the public. At Bareilly and Jubulpore our Sanskrit schools are maintained partly by subscriptions and partly by the contributions which the inhabitants of those places make in the shape of handfuls of wheat flour every week. If all the Branches were to follow this noble example, we might expect to see the moral and spiritual regeneration of India in the way to be accomplished even before we pass away from this sphere of causes to a subjective one. We have noticed that the system of teaching Sanskrit followed in Sanskrit shools started by our Branches is defective in many points. The teachers employed therein should make the study of Sanskrit an interesting one to the pupils. Much care should be bestowed upon encouraging and awakening thought in the pupils instead of overburdening their memories; the object being that they might be able to speak Sanskrit and translate their Vernacular into Sanskrit and Sanskrit into their native tongue. The Branches which have already established Sanskrit schools are requested to adopt the system of teaching Sanskrit recommended by the committee which sat during the late session of the Theosophical Society's Convention (Dec. 1815) to consider measures for the revival of Sanskrit learning; it is sure to produce practical results in moulding the young minds to understand Sanskrit in an easy and interesting way.*

The "Aryan League of Honour" ought to be introduced as a great help towards raising the moral status of school boys. Those who are to succeed us in carrying on the Society's work are now sitting on school-benches. They should be brought early to the beneficial practice of Aryan virtues by the example of their elders, and precepts drawn from the Shastras. An "Epitome of Aryan Morals" has already been published for the

(* See 80th page of the anniversary Report of 1885)

use of students. We earnestly recommend that work and the "Light on the Path," which is being translated into Sanskrit, "Hindu Dharma Niti," published lately at Calcutta, and other similar works for the benefit of young students. It is hoped that the members of our Society will lose no time in starting such associations of students to educate them in morals and religion.

Now, Gentlemen and Brothers, we have done our duty in pointing out to you different channels through which you can benefit yourselves and Humanity at large. It is for you to decide whether you will hasten the moral and spiritual regeneration of your mother—Aryavarta, or let her die under the stifling breath of materialism and sensuality, and thus bring her curses upon our heads for neglect and laziness. If any germs of patriotism smoulder in your hearts then prove the fact that they do exist by combined action for the restoration of India's ancient spirituality. Meet together, do some work or other as suggested above, visit the nearest Branches to benefit one another by exchange of mutual experiences. Let each year bring forth some valuable results which will advance the progress of Humanity, and prove your worthiness of membership in the Theosophical Society. Show us deeds, not words.



QUALIFICATIONS FOR CHELASHIP.*

सदैव वासना त्यागः शमोयमिति शब्दितः
निग्रहोबा ह्यावृतीनां दमइत्य भिधीयेते ॥ ६ ॥
विषयेभ्यः परावृत्तिः परमोपरति हिंसा ।
सहनं सर्व दुःखाना तितिक्षासा शुभामता ॥ ७ ॥

अरो क्षातु भूति.

The power of the Adepts over forces of nature, not generally recognised, has been enlarged upon various occasions, but no account of them can possibly be satisfactory without bringing into prominence their goodness and their solicitude for the welfare of the race, which an ordinary man can no more comprehend than the Polynesian savage measure the intellectual height of a Newton or a Galileo.

Surprise is often expressed that the philanthrophy of the Mahatmas does not induce them to abandon their seclusion and work for men, among men. But the reason for such apparently strange conduct on the part of these good-like men is not very far to seek. The productive power of our energies varies in accordance with the plane on which they operate. A bricklayer labouring from sunrise to sunset produces work which, when estimated in money, will be found to be but a small fraction of the money value of an hour's work by a man of science. The difference in the effects generated by a given quantity of energy on the physical and intellectual planes is thus apparent. Those who are acquainted with the laws of spiritual dynamics know that the work produced by a given

* The Theosophist Vol. 5 p. 284.

amount of energy on the intellectual plane is in its turn immeasurably less than that produced by the same quantity of energy acting on the plane of spirit, the highest principle in man, according to the occult doctrine. It is more unreasonable, therefore, to expect an Adept to work with us on the ordinary plane than it would be to suggest to Sir William Thompson to turn shoe-maker.

The value of a scientific discovery as an intellectual triumph can be best estimated by a proper study of the various steps which have led up to it. Similarly, the excellence achieved by an Adept can only be appreciated, though in a very rough and incomplete manner no doubt, by a careful consideration of his preliminary training.

According to the most authoritative treatises on that occult science of which the Adept is a master, verified by the experience of its living students, none are admitted into the inner sanctuary for instruction until they reach a certain stage of spiritual development, characterised by *the attainment of what, in the Brahmanical books, are called the four "sadhanas" or accomplishments.*

The first "accomplishment," which a neophyte must have, is the right knowledge of the real and the unreal. The object to be attained by the help of the "Great Science," as it is called, being the realisation of the true, and Adept-ship being but the mark of a certain stage of this realisation, it is clear that the first step to be taken is to go in an intellectual apprehension of what the truth is. But what is the truth? It will not do for the neophyte to ask the question like the jesting proconsul, and refuse to wait for the answer. Had Pilate asked the question in Sanskrit he might have been answered out of his own mouth. For the Sanskrit word itself offers a clue to the

nature of truth. In that language truth and reality bear the same name, and reality is defined to be that which is unaffected by time, or, in the quaint phraseology of the original, remains witness of the three divisions of time—the past, the present, and the future. The first accomplishment, therefore, consists in an intimate intellectual conviction of the fact that all and everything which appears to have an existence separate from Parabrahm is merely illusion (Maya.) Hence, it is clear that at the present stage of the Theosophical movement the duty that lies upon the Society and all its members is to disseminate the knowledge of the Esoteric Doctrine, the true philosophy of the real and the unreal, as that alone is capable of laying the foundation of any progress whatever.

The second accomplishment marks the step on the path, and is the permanent effect produced on the mind by the theoretical knowledge, which forms the preceding accomplishment. When the neophyte has once grasped the unreal character of the objects around him, he ceases to crave for them, and is thus prepared to acquire the second accomplishment, which is a perfect indifference to the enjoyment of the fruit of one's actions, both here and hereafter.

Exoteric students fall into a grievous error by their failure to catch the true spirit of the injunction against acting under the impulse of desire. They erroneously suppose that the best preparation for spiritual life is to forcibly repress all outward expression of desire, entirely losing sight of the fact that even the most rigid abstinence from physical acts does not produce inactivity on the higher planes of spiritual or mental existence. Sankaracharya, in his commentaries on the Bhagavat Gita, one of the most authoritative of the Brahminical sacred writings, says that such a conclusion is simply delusive. A hasty supposition might here be made that these considerations will have

the effect of sanctioning persistence in evil, but when the desire for improvement is constantly present in the mind, and the character of the evil thoroughly realised, each failure to harmonize the inward with the outward nature, will, by the revulsion of feeling thus produced, strengthen the determination to such an extent that the evil desire will be speedily crushed. This is why Eliphas Levi so vehemently denounces the institution of forced celibacy among the Romish priests. The personality of a man at any one moment is the result of all his previous acts, thoughts, and emotions, the energy of which constantly inclines the mind to act in a particular way. All attempts therefore, to cure this mental bias by repressing its expression on the outer plane is as hurtful as to throw back into the circulation unhealty blood, seeking a natural outlet. The internal desire is always forging fresh links in the chain of material existence, even though denied outward manifestation. The only way to free oneself from the bonds of Karma, producing birth and death, is to let the stored-up energy exhaust itself merely as a portion of the great cosmic energy, and not to colour it with personality by referring it to self. The Bhagavat Gita itself speaks on this subject with no uncertain sound. The great teacher Krishna reproves his pupil Arjuna for having expressed a disinclination to perform the duties pertaining to his sphere of life. The reason is perfectly plain ; in reference to the great reality everything of this world is unreal, therefore, to renounce the duties entailed upon us by our birth for something equally unreal only accentuates the ignorance which makes the unreal appear as the real. The wisest course, suggested by Krishna, is that Arjuna should perform all his duties unselfishly. "Thy right is only to the act," says the teacher, "it ends with the performance of the act and never extends to the result." We must perform our

duty for its own sake and never allow the mind to dwell on the fruit of our actions, either with pleasure or with pain. Purified from the taint of selfishness, the act passes by like water over the lotus-leaf, without wetting it. But if the act is done as a means to the attainment of a personal end, the mind acquires a tendency to repeat the act, and thus necessitates further incarnations to exhaust that tendency.

From the above consideration it is abundantly clear that occultism enjoins upon its votaries *the necessity of an ardent and sleepless desire for the performance of duty*, the sphere of which is enlarged by the first accomplishment, which requires a thorough recognition of the unity of the individual with the all. It is not enough to have a sentimental perception of this great truth, but it must be realised in every act of life. The student, therefore, to begin with, must do everything in his power to benefit all on the ordinary physical plane, transferring his activity, however to the higher intellectual and spiritual planes as his development proceeds.

This leads us to the consideration of the third accomplishment, which is the acquisition of the "six qualifications" in the order they are treated of here. The first of them is called in Sanskrit "Sama ;" it consists in obtaining perfect mastery over the mind (the seat of emotions and desires), and in forcing it to act in subordination to the intellect, which has already been purified and strengthened in attaining the two degrees of development already dwelt upon. This done, the mind is thoroughly cleansed of all evil and foolish desires.

The injunction to chasten our minds before purifying our acts might at first sight appear strange, but the practical utility of the course laid down will be obvious on reflection. We have already seen how varying effects are produced by a fixed

amount of energy, according to the plane on which it is expended, and certainly the plane of the mind is superior to the plane of our senses. In the next place, forced abstinence from physical evil goes but very little way towards the evolution of that energy which alone can give us the power of approaching the truth. Our thoughts, governed under ordinary circumstances by the law of association, make us contemplate incidents in our past life and thus produce as much mental disturbance and draw as much on our mental energy as if we had repeated the acts in question many times over. "Sama" then is really the breaking-up of the law of the association of ideas, which enslaves our imaginations, when our imagination is purified, the chief difficulty is removed.

The next qualification, the complete mastery over our bodily acts ("Dama" in Sanskrit) follows, as a necessary consequence, from the one already discussed, and does not require much explanation.

The third qualification, known by the Brahmins as "Uparati," is the renunciation of all formal religion and the power of contemplating objects without being in the least disturbed in the performance of the great task one has set before oneself. What is here expected of the aspirant for spiritual knowlege is that he should not allow his sympathies and usefulness to be narrowed by the domination of any particular ecclesiastical system, and that his renunciation of worldly objects should not proceed merely from an incapacity to appreciate their value. When this state is reached, danger from temptation is removed. '*They alone,*' the Hindu poet says, "*are possessed of the true fortitude, who preserve the equanimity of their minds in the presence of temptation.*"

Fourth in order comes the cessation of desire and a constant readiness to part with every thing in the world (Titiksha).

The typical illustration of this, given in our mystical literature, is the absence of resentment of wrong. When this qualification is completely attained, there arises in the mind a perennial spring of cheerfulness, washing away every trace of solicitude and care.

Then is acquired the qualification called Samadhana, which renders the student constitutionally incapable of deviating from the right path. In one sense this qualification is the complement of the third as given above. First, all egotistical motives, tempting the man to travel out of his chosen path lose their hold over him, and finally he perfects himself to such an extent that, at the call of duty, he can unhesitatingly engage in any worldly occupation with the certainty of returning to his habitual life after completing his self-imposed task.

One other qualification is necessary to crown the neophyte's work, and that is an implicit confidence in his master's power to teach and his own power to learn (Sraddhâ). The importance of this qualification is liable to be misunderstood. An unswerving confidence in the master is not required as a means to build up a sytem of priestcraft, but for an entirely different reason. It will perhaps be readily granted that the capacity for receiving truth is not the same in every mind. There exists a saturation-point for truth in the human mind, as there is one for aqueous vapour in the atmosphere. When that point is reached in any mind, fresh truth becomes to it undistinguishable from falsehood. Truth must by slow degrees grow in our minds, and a strict injunction is laid down in the Bhagvat Gita against "unsettling the faith of the multitude" by a too sudden revelation of esoteric knowledge. At the same time it must be remembered that no man can be expected to seek after athing, the reality of which is improbable; the dream-land of

an opium-eater will never be a subject of exploration to any one else. The truth perceived by the higher faculties of the Adepts cannot be proved to one who has not developed those faculties, otherwise than by showing its consistency with known truths and by the assertion of those who claim to know. The sanction of a competent authority is a sufficient guarantee that the investigation will not be fruitless. But to accept any authority as final, and to dispense with the necessity of independent investigation is destructive of all progress. *Nothing, in fact, should be taken upon blind, unquestioning faith.* Indeed, the Eastern sages go so far as to say that to rely solely on the authority of even the Scriptures is sinful. The wisdom of the course actually followed is almost self-evident. Reason is the immediate perception of the fact that the eternal alone is true, and reasoning is the attempt to trace the existence of a thing all through the scale of time; the longer the period over which this operation extends the more complete and satisfactory is the reasoning considered to be. But the moment any fact of knowledge is realised on the plane of eternity, reason becomes changed into consciousness—the son is merged in the father as the Christian mystic would say. Why then, it may be asked, should confidence in the teaching of the master be a requisite qualification at all? The reply lies on the surface. No one takes the trouble to inquire about what he does not believe to be true. Such confidence in no way demands surrender of reason. The second part of this qualification, the confidence in one's own power to learn, is an indispensable basis of all endeavours to progress. The poet uttered a deeper truth than he was aware of, when he sang:

> "Yes, self-abasement leads the way
> To villain bonds and despot's sway."

The moment a man thoroughly believes himself incapable of realising the highest ideal he can conceive of, he becomes so, the conviction of weakness, that apparently supports him, really robs him of his strength: none aspire for what they consider absolutely beyond their reach. *Occultism teaches us that infinite perfection is the heritage of man.* He must not blaspheme against his innermost divine self, the Augoeides of the Greeks and the Atma of the Brahmins, by self abasement, for that would be the unpardonable sin, the sin against the Holy Ghost. Christian doctors have tried in vain to identify this particular sin, the deadliest of all; its true significance lies far beyond the narrow horizon of their theology.

The last accomplishment required is an intense desire for liberation from conditioned existence and for transformation into the one life (Mumukshatva.) It may be thought at first sight that this qualification is a mere redundancy, being practically involved in the second.

But such a supposition would be as erroneous as to conceive Nirvana as the annihilation of all life. The second accomplishment is absence of desire for life as a means of selfish enjoyment; while the fourth is a positive and intense desire for a kind of life of which none but those who have attained the first three accomplishments can form any adequate conception. All that need here be stated is, that the neophyte is expected to know the real nature of his Ego and to have a fixed determination to retain that knowledge permanently and thus get rid of the body, created by allowing the notion of "I" to fasten itself upon an illusory object.

We shall now pass to the consideration of the minimum amount of these accomplishments indispensable to a successful study of occultism. If the desire for liberation, which con-

stitutes the last accomplishment, is only moderately strong, but the second, indifference to the fruits of one's action, is fully developed and the six qualifications well marked, success is attained by the help of the Master, who moulds the future incarnations of the pupil and smooths his path to Adeptship. But if all the accomplishments are equally strong, Adeptship is reached by the pupil in the same incarnation. Without the second and fourth accomplishments, up to a certain extent however, the six qualifications "water but the desert." In recent Theosophical publications two classes of the Mahatma's pupils are mentioned—accepted and probationary pupils (chelas). The first class consists of those who have acquired the four accomplishments up to a certain point and are being practically trained for Adeptship in this life; to the other class belong such pupils as are qualifying themselves, under the guidance of their masters, for acceptance.

A few words may here be said regarding those who study occultism without any intention of aspiring for regular chelaship. It is evident that by theoretical study of the Esoteric Doctrine the first of the four accomplishments can be achieved; the effect of this in regulating a person's next incarnation cannot be overstimated. The spiritual energy thus generated will cause him to be born under conditions favourable to the acquirement of the qualifications and to spiritual progress in general.

One of the greatest of India's occult teachers says on this point that a theoretical study of the philosophy, though unaccompanied by the requisite accomplishments, produces more merit than the performance of all the duties enjoined by the formalities of religion eighty times over.

WHEN TO EXPECT SPIRITUAL HELP.

Extract from a private letter.

"Inquire of the holy ones of the earth of the secrets they hold for you. The conquering of the desires of the outer senses will give you the right to do this"

Light on the Path.

"* * * For all men one rule holds good—live the purest and most unselfish life you possibly can—cultivate alike your mind and heart—detach your mind as far possible from worldly pleasures, worldly desires, worldly objects and set your heart as undividedly as your strength permits on doing good to all living things. If you thus reach, or have in past lives by similar exertions, reached, a certain stage of spiritual awakenment, you will find others more advanced from whom you will receive encouragement and some little help (though in the main each soul has to work out its own road) if you meet none such, then you know that you have not reached the stage at which such encouragement is desirable, and you have only to persevere in the right path, quite sure that in the inexorable sequence of cause and effect that dominates the universe, you will, if not in this, at least in the next life, reach the gate way that leads to the higher life. The way may seem long and weary—but never despair; it leads to the everlasting condition and to these sooner or later according to your own exertions and deserts you will attain—as all men—not utterly destroyed on the way, and these are few (the time of trial comes later)—do likewise attain. "O what I have said before, let me try to give you an illustration. I am very fond of flowers—to those who have worked in certain lines, their beauty and fragrance

have higher meanings. I receive a parcel of amaryllis bulbs, destined later to produce some of the loveliest and most gorgeous blooms known, but when received they look like a set of dry, brown scaled coarse onions, not worthy of a second look. Knowing however, their innate capacities, I place them carefully in dry earth in pots and leave them to themselves I do not water them for the vital principle in them is still dormant, and were I to try water out of season, to endeavour to stimulate them into premature growth, they would rot—so I leave them to themselves—and weeks and weeks and sometimes months and months pass thus and no change no progress discernible, though all the while in their inner tissues, action and reaction are preparing the way for higher development. But one day in one of them I discern a tiny green point pushing its way between the brown scaly skins that cover the sides of the bulb, and then I know that the period of rest is over and that of activity is commencing, and that I may now begin to water without danger very sparingly at first but, as the flower stem rises and the great buds begin to show out, with generous hands. "So it is with the soul, its inner actions and reactions must have triumphed over its dormancy and its spiritual aspirations must have pushed their way out of the dry earth of material associations into a clear air of spirituality before the watchers over the progress of their less advanced brethren, can dare to water them, however sparingly with the water of life. * * * "

P. G. N.

MAHATMAS*.

"प्रलयस्यापि हुंकारै र्महाचलविचालकैः ।
विक्षोभं नैति यस्यात्मा समहात्मेतिकथ्यते" ॥ १ ॥

He, whose soul is not agitated even by the roars of destruction, which can move great mountains, is called a Mahatma.

We propose in this article to give our readers some account of a movement which has attained sufficient scope to be important, and which cannot but interest all inquiring and active minds, seeing that it concerns those subjects which from the remotest past have attracted, fascinated and baffled so many aspiring intelligences. Through all literature there flows a stream of hints and flashes of a deeper and more precious knowledge than mankind at large have ever made their own. Disguised by ignorance, and by superstition; warped and twisted by the media through which it has passed; now reduced to a thread so slender as almost to escape the search, now promising to broaden into a noble river; this stream has at least sufficed to keep alive a certain interest in its source, and has fertilized here and there little spots along its banks. It has been a hindrance to the investigation requisite for the clearing up of the subject that the Middle Ages interpose a dense mass of fantastic superstition between our own times and the ancient sources of Occultism. The Alchemists were not all dreamers, as every student knows. They numbered

* A Review by Geo. F. Parsons, Editor of the "Sacraments Record-Union" of the Occult World by A. P. Sinnett.

among them many men whose investigations were conducted by purely scientific methods, and who neither sought the Elixir of Immortal Life nor the Philosopher's Stone. But the superstition of those times catalogued all that was unknown as miraculous, and whoever ventured beyond the common herd had to make his account with the accusation of sorcery. Thus Roger Bacon, a true scientific inquirer, was driven to defend himself against such charges, and to exclaim: "Because these things are beyond your comprehension, you call them the works of the Devil; your canonists and theologians abhor them as the productions of magic, regarding them as unworthy of a Christian." And the same philosopher was moved to say, on his death-bed, because of the persecutions to which he had been subjected: "I repent now that I have given myself so much trouble for the love of science." The superstition which thus crushed a Bacon has affected all the inquirers into physical science of that period. Neo-Platonic and Egyptian and Arabian learning indeed had together produced a very strange compound in European minds, and through this chaotic mass of mingled fact and fiction and transcendental metaphysics the light of a simpler but profounder era shed its rays very dimly. The Baconian movement discredited all that had gone before it, and prejudiced the eighteenth and nineteenth centuries, not only against medieval philosophy, but against all those ancient schools from which Medievalism had derived the basis of its ideas.

Yet it is a fact which impresses itself more and more strongly upon the scholar who seeks to divest his mind of bias, that the world's literature, philosophy, and science, owe to Asia the germs of most that is of value in them, and must look to Asia yet for the explanation of much that is still obscure. Putting aside all consideration of the figments of the seventeenth century, the stories of the Brothers of the Rosy Cross, the audacious pretence of Cagliostro and St. Germain, it remains true that there has been a strongly fortified record of the existence in Asia of a small body of men devoted to the study of occult science, and believed to have attained surprising results. The evidence for the existence of such a class of men, and for the reality of their powers, must be gathered from casual statements and narratives in many works of travel in the Orient. But whoever will follow up this line of inquiry will find that there really is a mass of testimony, as well attested as anything in ordinary history, affirming the existence in these regions of men who, leading the lives of recluses and ascetics, possess powers which, because of the ignorance of the rest of the world, are regarded as supernatural. It must be remembered that the East has in many respects an unbroken past. It has not undergone the cataclysmal changes which during the last thousand years have so altered the face of Europe. When the Roman Empire rose and shed its splendor over the earth, Asia alone refused to be metamorphosed:

> The brooding East with awe beheld
> Her impious younger world.
> The Roman tempest swell'd and swell'd,
> And on her head was hurled.
>
> The East bow'd low before the blast
> In patient, deep disdain;
> She let the legions thunder past,
> And plunged in thought again.

And her passivity and contemplative spirit have favored the growth and extension of the knowledge referred to.

Now some four years ago one who had passed many years in the pursuit of occult science, yet who had not attained to the higher branches of that knowledge, was brought into contact with some American and European students who had satisfied

themselves that beneath all the suffocating impediments of medieval superstition and popular ignorance—behind Simon Magus and Apollonius of Tyana and Albertus Magnus and Raymond Lully and the little army of deluded enthusiasts who followed Arabian dreams—there lies a solid substratum of fact; that on the flanks of the Himalayas, in the Lamaseries of Thibet among the Temples of Brahm, in the jungles of Hindostan, is to be sought and found a science which surpasses the proudest examples Europe can exhibit; which includes discoveries to which the most important modern inventions are trivial; which has learned to conquer Time and Space, to solve the impenetrability of matter, to settle the vexed question of the dimensions, to obtain a solution to the problem of the nature of Light which overthrows the Undulatory Theory, and to acquire, during the pursuit of these physical phenomena, indubitable evidence of the persistence of the human soul after the death of the body. And the desire to wrest this latter secret from Nature is an imperative necessity in the human mind. The mystery of the Universe is not that of its own creation; it is the question of Man's origin and destiny. Eight centuries ago the Astronomer-Poet of Persia discussed it hopelessly.

Myself when young did eagerly frequent
 Doctor and Saint, and heard great argument
About it and about; but evermore
 Came out by the same door where in I went.

With them the seeds of Wisdom did I sow,
 And with my own hand sought to make it grow;
And this was all the Harvest that I reap'd—
 "I came like Water, and like Wind I go."

Into this Universe, and *Why* not knowing,
 Nor *Whence* like Water willy-nilly flowing;
And out of it, as Wind along the Waste,
 I know not *Whither*, willy-nilly blowing.

This is the state of mental blankness to which Agnosticism is now driving modern independent thinkers, and it was doubtless in part the natural revulsion from so comfortless a creed which led the inquirers of whom we are speaking to determine upon a settled and organized movement for the better dissemination of such occult truths as could be safely given to the world and for the opening up to Western research of the vast stores of Oriental learning by which it was hoped that the crudity and presumptuousness of modern Science might perhaps be corrected at least balanced. And so the Theosophical Society came to be founded in New York, and soon afterwards the very remarkable work entitled "Isis Unveiled," by Madame Blavatsky, the Corresponding Secretary of the Society, and its real founder, was published.

The work referred to was in many respects very remarkable. It contained a mass of the most erudite arguments and illustrations, but while in some senses recognizing modern Spiritualism, it appeared to intimate that the supernatural explanations offered by the Spiritualists for the phenomena of the seance were generally erroneous, and that natural forces, at present unrecognized by the European world, were at the bottom of much hitherto ascribed to the operation of disembodied spirits. But the most interesting references in "Isis Unveiled" were to a certain Brotherhood of Occultists, alleged to reside in Asia, of whom the most wonderful powers were predicated, and who were declared by the author to be capable of performing what the superstitious call miracles in the most offhand way. Inevitably the reference to this Brotherhood stimulated public curiosity, and when, subsequently, the headquarters of the Theosophical Society were removed to Bombay, and Madame Blavatsky and Col. Olcott (the President) took up their abode there, and published the journal called *The Theosophist*, expec-

tations began to anticipate some great revelation. But it did not come, and presently some Spiritualists, who resented the tone taken by Madame Blavatsky toward their cherished theories, began to suggest suspicions of the genuineness of her statements concerning the mysterious Fraternity, and to intimate that possibly the latter might be after all merely an effect of her too fertile and vivid imagination. Skepticism in short insisted on some great demonstration to prove the reality of the revelation as of old and as of old skepticism was refused the evidences it demanded. Madame Blavatsky indeed had all along stated that the Brotherhood were not seeking indorsement or recognition at the hands of the modern world ; that they did not propose to put themselves forward as guides or teachers ; that they had no religion or philosophy to propound ; that they in fact had long since become convinced of the futility of all efforts to educate the world up to their level, and that consequently they had determined upon preserving the most rigorous silence as regarded their more important knowledge.

This, however, did not check the ardor of inquiring minds which had joined the Theosophical Society, and at last we have, in the litle volume which forms the text for this article, a positive and definite link between the alleged Brotherhood of Occultists and the outside world. The author, Mr. Sinnett, is Vice-President, of the Theosophical Society, and the editor of one of the leading English journals in India. He is a man of ripe education, extensive knowledge of the world, solid judgment, and undoubted integrity. And his statements of the things he has himself seen are consequently entitled to respectful consideration, to say the least. He was very anxious, and even impatient, to ascertain for himself the actual facts about the Brotherhood concerning whom Madame Blavatsky said so much, and to whose assistance she referred nearly all the more

important phenomena produced by herself. Indeed, she asserts that "Isis Unveiled" was written in large part by the Brotherhood, who dictated to her, or who supplied manuscript while she was asleep. Mr. Sinnett especially desired to be placed in direct communication with some members of the Brotherhood, and at length his desire was gratified, and part of the correspondence which ensued is contained in his book. The natural and now strongly stimulated curiosity of the author led him to propose the breaking of that seal of secrecy which the Mystic Brotherhood had placed upon its proceedings ; but to all such suggestions the same answer was given. It was a courteous but inflexible refusal. As to the arguments employed on either side, it is impossible to present the pith of them better than by making a brief quotation of a conversation between Glyndon and Mejnour, in Bulwer's "Zanoni."

"But," said Glyndon, "if possessed of these great secrets, "why so churlish in withholding their diffusion? Does not the "false or charlatanic science differ in this from the true and "indisputable—that the last communicates to the world the "processes by which it attains its discoveries ; the first boasts "of marvelous results, and refuses to explain the causes?"

"Well said, O Logician of the Schools ; but think again. "Suppose we were to impart all our knowledge to all mankind "indiscriminately, alike to the vicious and the virtuous, should "we be benefactors or scourges? Imagine the tyrant, the sen-"sualist, the evil and corrupted being, possessed of these "tremendous powers—would he not be a demon let loose on "earth? Grant that the same privilege be accorded also to the "good, and in what state would be society? Engaged in a "Titan war—the good for ever on the defence, the bad for ever "in the assault. In the present condition of the earth, evil is a "more active principle than good, and the evil would prevail.

"It is for these reasons that we are not only solemnly bound to "administer our lore only to those who will not pervert it, but "that we place our ordeal in tests that purify the passions and "elevate the desires. And Nature in this controls and assists "us; for it places awful guardians and insurmountable barriers "between the ambition of vice and the heaven of the loftier "science."

Such is the argument of Koot Hoomi Lal, the Occult Brother with whom Mr. Sinnett was put in communication by Madame Blavatsky. This Brother stated that the Fraternity had consented that Madame Blavatsky should act as agent between is and the world whenever occasion arose for any communication, and it had agreed to advise with her, and sometimes support her in the productions of such phenomena as were calculated to convince intelligent minds of the genuineness of the science which it is the province of the Theosophical Society to encourage the study of, if not to interpret. Perhaps the most significant statement in these letters (for though by no means novel, it here seems to come with authority and from first hands, so to speak), is the positive and emphatic declaration that the superior capacities of the adept are the consequence of education in natural science alone; that there is nothing Supernatural about the higher occult science, but that it depends entirely upon a profound acquaintance with the forces of Nature than the world at large possess. And Koot Hoomi speaks at considerable length in this connection of an imponderable but most potent force called *akas:* an element or agency which he describes to be as much more subtle and potent than electricity as the latter is than steam. This *akas,* which appears to correspond with the *vril* of Bulwer's "Coming Race," is availed of for the most surprising uses. By it the adept is enabled to communicate with his fellows wherever they may be, and with

the rapidity of thought. By it he is enabled not only to project his thought, but his spirit, to the remotest distances, at will. By it the limitations of matter are overcome, and solids are made to interpenetrate with the utmost ease. By it all the conditions of matter with which we are familiar may be set at naught, and the human mind make itself independent of nearly all the restrictions which usually confine its movements and cartail its powers.

But the acquisition of this knowledge, according to Koot Hoomi, is scarcely to be hoped for by any European. For he intimates that the two civilizations—that of the East and that of the West—have travelled so far in diverging paths that they cannot now be brought together; that the product of Western culture has become incapable of comprehending, much less assimilating, the outcome of Eastern culture. And further, he observes, that while the Brotherhood do not close their doors against sincere and resolute aspirants, the acquisition of Occult Science in its highest branches demands a self-devotion, an abandonment of earthly ambitions and relations, an absorption and a perseverance in the probationary discipline, which is hardly to be hoped for among men of Western origin. A period of probation extending to seven years confronts the ardent neophyte; and his enrollment in the Mystic Brotherhood involves a renunciation of all that to the modern mind makes life worth living. It is not for their employment in self-gratification, in the promotion, of ambition, in the winning of the world's applause, that the adept seeks to extend his powers It is for the loftiest of all uses, the absolutely unselfish elevation of the condition of Humanity. The conditions of instruction in Occultism therefore are hard, and such as necessarily to exclude from the pursuit all but the few who can tolerate the probationary discipline, and who are willing to relinquish all

thoughts of pleasure, self-indulgence, riches, the love of women, fame, dignities, the applause of their fellows. All this must the self-contained spirits abandon who devote theselves to this life.

The desire of inquirers for some completely conclusive demonstration of the occult powers of the Brotherhood has thus far not been satisfied, and for reasons which Koot Hoomi imparted to Mr. Sinnett. He says: "As for human nature in general, "it is the same now as it was a million years ago. Prejudice, "based upon selfishness, a general unwillingness to give up an "established order of things for new modes of life and thought "—and occult study requires all that and much more—pride "and stubborn resistance to truth, if it but upsets their previ- "ous notions of things—such are the characteristics of your "age. * * What, then, would be the results of the most "astounding phenomena, supposing we consented to have them "produced? However successful, danger would be growing pro- "portionately with success. No choice would soon remain but "to go on, ever *crescendo*, or to fall in this endless struggle with "prejudice and ignorance, killed by your own weapons. Test "after test would be required, and have to be furnished; every "succeeding phenomenon expected to be more marvelous than the "preceding one. * * In common with many, you blame us "for our great secrecy. Yet we know something of human na- "ture, for the experience of long centuries—ay, ages, has taught "us. And we know that so long as science has anything to "learn, and a shadow of religious dogmatism lingers in the "hearts of the multitudes, the world's prejudices have to be "conquered step by step, not at a rush." This is at least intelligible, and it must be admitted that Koot Hoomi is certainly right when he predicts the failure of even the most stupendous phenomena to effect a complete conversion of mankind to the

new philosophy, or rather to the oldest of all philosophies reintroduced to a world which has grown perhaps somewhat too wise in its own conceit.

But it must not be supposed that though the mysterious Brotherhood refuse to give "signs" to a perverse and skeptical generation, they have altogether withheld evidence of their power. On the contrary, Mr. Sinnett in his book relates a number of very remarkable manifestations wich came under his own eyes, and which unquestionably raise inquiries which neither modern science nor modern mental physiology are capable of setting at rest. In nearly all these cases Madame Blavatsky was the operating agent, but she always distinctly asserted that she was helped by the Brotherhood. One of the most wonderful of the phenomena described we will briefly outline. A party of six, including Mr. Sinnett and Madame Blavatsky, set out on a picnic excursion. After leaving the house they were joined by a seventh person. They did not decide upon their destination until they had proceeded some distance, and then went to a spot in a forest. Having unpacked their lunch the servants were preparing coffee when some one observed jestingly that there were seven persons present, and only six cups and saucers, and that it would be a good opportunity for Madame Blavatsky to show her power by creating a seventh cup and saucer. The proposal, made in mere joke, was taken seriously. Madame Blavatsky said that it would be difficult, but she would try. Then "she held mental conversation with "one of the Brothers, walked about a little, marked a spot on "the ground, and called to one of the gentlemen to bring a "knife to dig with. The place chosen was the edge of a little "slope covered with thick weeds and grass and stubby under- "growth. The gentleman with the knife tore up these in the "first place with some difficulty, as the roots were tough and

" closely interlaced. Cutting then into the matted roots, and " earth with the knife, and pulling away the debris with his " hands, he came at last, on the edge of something white, which " turned out, as it was completely excavated, to be the required " cup. A corresponding saucer was also found after a little " more digging. Both objects were in among the roots which " spread everywhere through the ground, so that it seemed as " though the roots were growing nearest them. The cup and " saucer both corresponded exactly, as regards their pattern, " with those that had been brought to the picnic, and constituted " a seventh cup and saucer when brought back to where we " were to have breakfast."

It is scarcely necessary to say that no adequate explanation of this incident from a skeptical standpoint has ever been given. Mr. Sinnett witnessed several almost equally remarkable phenomena, one of the most convincing being the dispatch of a telegram from Jhalum in answer to a letter sent to Amritsur on the same day. In this case the preservation of the original dispatch filed at Jhalum, and the postmark on the letter showing when it was delivered at Amritsur, consitute a " case " which is literally invulnerable. As evidence that the powers ascribed to the Brotherhood are claimed in other countries than India we are tempted to translate a page from Lane's " Modern Egyptians," relating an occurrence closely resembling some of Mr. Sinnett's experiences. " There is, or was," says Lane, " a native of " Egypt very highly celebrated for his performances in the " higher kind of that branch of magic called er-roohanee: the " Sheykh Ismn'eel Abooru-oos of the town of Dasook. * * * " One of the most sensible of my Muslim friends in this place " (Cairo) informs me that he once visited Aboo-ru-oos of " Dasook, in company with the Sheykh El-Emeer, son of the " Sheykh El-Emeer El-Kebeer, Sheykh of the sect of the

" Malikees. My friends' companions asked their host to show " them some proof of his skill in magic ; and the latter com- " plied with their request. Let coffee be served to us,' said " the Sheykh El-Emeer, ' in my father's set of fingans and " ' zarfs, which are in Masr.' They waited a few minutes ; " and then the coffee was brought ; and the Sheykh El-Emeer " looked at the fingans and zarfs, and said that they were " certainly his father's. He was next treated with sherbet, in " what he declared himself satisfied were his father's kullehs. " He then wrote a letter to his father, and giving it to " Aboo-ru-oos, asked him to procure an answer to it. The " magician took the letter, placed it behind a cushion of his " deewan, and, a few minutes later, removing the cushion, " observed to him that the letter was gone, and that another " was in its place. The Sheykh El-Emeer took the letter ; " opened and read it ; and found in it, in a handwriting which " he said, he could have sworn to be that of his father, a " complete answer to what he had written, and an account of " the state of his family which he found on his return to Cairo, " a few days later, to be perfectly true." Mr. Lane gives also some very remarkable experiences of his own in connection with the art of divination, but this story of the letter finds a parallel in Mr. Sinnett's book, where, indeed, the machinery of correspondence between himself and Koot Hoomi forms by no means the least singular feature of the narrative.

We have, however, indicated enough concerning the book to show its general scope and conclusions. If it possesses significance for the world at large, that significance consists in the positiveness of the claim advanced on behalf of the Brotherhood of Occultism, for a certainty of the existence of the soul. It will be seen that the question of immortality is for less conclusively demonstrated, but what these adepts assert as

their ability to project what they call the Astral Body, and which is an intangible shadow of the physical body, to any distance, together with the Astral Spirit, which informs that tenuous envelope. The mystery of the process by which this power is attained cannot be so much as glanced at here, though the Indian Yogis, and especially that higher class called the Raj-Yogis, have practiced the methods referred to for thousands of years. But the Theosophical Society, if we rightly understand it, aims far less at the exploitation of Occult Science than at the dissemination of those exoteric doctrines which the adepts of that science perceive to be best adapted to secure the elevation and happiness of mankind. Theosophism may indeed be described as a protest against Agnosticism. The latter seems to be the last work of Physical Science on the modern basis. The former is an effort to bring Science back to that point on its journey at which it began to take the materialistic turn what has now landed it in a blank Negation. The conclusion of Agnosticism is that

> The world rolls round for ever like a mill;
> It grinds out death and life and good and ill;
> It has no purpose, heart or mind or will.
>
> While air of Space and Time's full river flow
> The mill most blindly whirl unresting so;
> It may be wearing out, but who can know?
>
> Man might know one thing were his sight less dim;
> That it whirls not to meet his petty whim,
> That it is quite indifferent to him.
>
> Nay, does it treat him harshly, as he saith?
> It grinds him some slow years of bitter breath,
> Then grinds him back into eternal death,

This is a dark and depressing conclusion to come to, and all the more so when it is believed to be the unavoidable conclusion of the most dispassionate and searching inquiry. But if it is possible rationally to hold that the last word has not been

spoken by modern Science; that for those who reverence Truth above all else, and who have been prepared to abandon their brightest hopes rather than take a Lie to their bosoms, there may be not only reprieve from despair, but renewal of hope; if this is so, and if the labors of the Theosophical Society result in such a revival of what may truly be called the higher learning, then assuredly even the scant and cautious revelations made by the occult Brotherhood will have produced the most beneficent results, and the new movement will take rank as a veritable Nineteenth Century Renaissance.

And even the most inveterate skeptics, provided they are intelligent skeptics, must admit that there are on record, in regard to Oriental countries, so many thoroughly authenticated accounts of the kind mentioned by Mr. Sinnett, that it requires more credulity to deny than to accept them. As among the most striking instances of this we may cite the story of the Brahmin in Forbes' Oriental Memoirs, and the account of the re-incarnation of the Teshoo Lama in "Turner's Embassy to Thibet." These two cases are alone inexplicable on any modern philosophical basis, yet they are so attested that their truth cannot be questioned. And since these are but single illustrations of a class of phenomena, the evidence in support of which is really voluminous, we think it will have to be conceded that there is here a subject which the truth seeker, no matter how scientific his prepossession may approach without derogating from his self-respect or insulting his reason; and which the earnest inquirer into the great problem of Life cannot venture to ignore without deliberately thrusting away that which may contain the long-sought clue to the central mystery.

MAHATMAS CHELAS.*

"The door is always open to the right man who knocks, but the road that has to be travelled before the door is reached is one which none but very determined travellers can hope to pass."

The Occult World.

A Mahatma is a personage, who, by special training and education, has evolved those higher faculties and has attained that spiritual knowledge, which ordinay humanity will acquire after passiug through numberless series of re-incarnations during the process of cosmic evolution, provided, of course, that they do not go, in the meanwhile, agaist the purposes of Nature and thus bring on their own annihilation. This process of the self evolution of the Mahatma extends over a number of "incarnations," although, comparatively speaking, they are very few. Now what is it that incarnates? The occult doctrine, so far as it is given out, shows that the first three principles die more or less with what is called the physical death. The fourth principle, together with the lower portions of the fifth in which reside the animal propensities, has Kama Loka for its abode, where it suffers the throes of disintegration in proportion to the intensity of those lower desires; while it is the higher Manas, the pure man, which is associated with the sixth and the seventh principles, that goes into Devachan to enjoy there effects of its good Karma, and then to be reincarnated as a higher individuality. Now, an entity, that is passing through the occult training in its successive births, gradually has less and less (in each incarnation) of that lower Manas until there arrives a time when

* Read the article on Chelas and lay Chelas in the supplement to the Theosophist, July, 1883.

its whole Manas, being of an entirely elevated character, is centred in the higher individuality, when such a person may be said to have become a Mahatma. At the time of his physical death, all the lower four principles perish without any suffering, or these are, in fact, to him like a piece of wearing apparel which he puts on and off at will. The real Mahatma is then not his physical body but that higher Manas which is inseparably linked to the Atma and its vehicle (the 6th principle) a union effected by him in a comparatively very short period by passing through the process of self-evolution laid down by the occult Philosophy. When, therefore, people express a desire to "see a Mahatma," they really do not seem to understand what it is they ask for. How can they, by their physical eyes, hope to see that which transcends that sight? Is it the body a mere shell or mask—they crave or hunt after? And supposing they see the body of a Mahatma, how can they know that behind that mask is concealed an exalted entity? By what standard are they to judge whether the Maya before them reflects the image of a true Mahatma or not! And who will say that the physical is not a Maya? Higher things can be perceived only by a sense pertaining to those higher things. And whoever therefore wants to see the real Mahatma, must use his intellectual sight. He must so elevate his Manas that its perception will be clever and all mists created by Maya must be dispelled. His vision will then be bright and he will see the Mahatmas wherever he may be, for being merged into the sixth and the seventh principles, which are ubiquitous and omnipresent, the Mahatmas may be said to be everywhere. But, at the same time, just as we may be standing on a mountain top and have within our sight the whole plain, and yet not be cognisant of any particular tree or spot, because from that elevated position all below is nearly identical, and as our attention may be drawn to some-

thing which may be dissimilar to its surrounding—so in the same manner, although the whole of humanity is within the mental vision of the Mahatmas, they cannot be expected to take special note of every human being, unless that being by his special acts draws their particular attention to himself. The highest interest of humanity, as a whole, is their special concern, for they have identified themselves with that universal soul which runs through humanity, and he who would draw their attention, must do so through soul which pervades everywhere. This perception of the Manas may be called "faith" which should not be confounded with blind belief. "Blind faith" is an expression sometimes used to indicate belief without perception or understanding; while the true perception of the Manas is that enlightened belief, which is the real meaning of the word "faith." This belief should at the same time be accompanied by knowledge, i. e., experience, for "true knowledge brings with it faith." Faith is the perception of the Manas (the fifth principle), while knowledge, in the true sense of the term, is the capacity of the intellect, i. e., it is spiritual perception. In short, the higher individuality of man, composed of his higher Manas, the sixth and the seventh principles, should work as a unity, and then only can it obtain "divine wisdom," for divine things can be sensed only by divine faculties. Thus the desire, which should prompt one to apply for chelaship, is to so far understand the operations of the Law of Cosmic Evolution as will enable him to work in harmonious accord with Nature, instead of going against its purposes through ignorance.

THE RELATION BETWEEN THE MASTERS AND CHELAS.

The disciple should honor his master by rising in his presence, by obeying his orders diligently, by administering to his wants carefully, and by attending with all his heart to his instructions.—*Sigalawada Sutta.*

I

* * * * You have no right as a body (Theosophical Society) to thrust occultism upon ignorant masses who knowing nothing of its laws and philosophy, would be but more deeply, thrown into superstition. Let your line be a broad one of universal Brotherhood. Work for the good and regeneration of the world before that of your country and for that of your country before you work for self and if you work unselfishly, and help the founders of the Theosophical Society, to place the Society on a firm footing and increase its sphere of progress and usefulness, then when the hour comes we shall call you to our secret places for initiation into the mysteries. But you must deserve this by work and deeds, not words. You will be judged not merely by your desires but by the amount of practical good you may do to the world and to your country, and the assistance you may render to the Founders. At the same time you must keep up to the high standard of morality, i. e. have no sensual connection with any woman not only in deed but even in thought for thought in this case is just as bad as the act itself for its reaction upon the mind which is thus brought down from its spirituality to the lower ground of sensuality, abstain from any food or drink that will have the effect of creating in you

sensual desires but at the same time preserve a very strong constitution for only a strong and healthy body can have a strong and healthy soul. Free yourself from all worldly ties and *expand your love for individuals into one for the whole of Humanity, let Justice be your motto.* Do all this, do your duty and leave the rest to ourselves.

* * * Once that a Theosophist would become a candidate for either chelaship or favours, he must be aware of the mutual pledge, tacitly, if not formally offered and accepted between the two parties, and, that such a pledge is sacred. It is a bond of seven years of probation. If during that time, notwithstanding the many human shortcomings and mistakes of the candidate (save to which it is needless to specify in print) he remains throughout every temptation true to the chosen Master, or Masters, (in the case of lay candidates), and as faithful to the Society founded at their wish and under their orders, then the Theosophist will be initiated into—thenceforward allowed to communicate with his guru unreservedly; all his failings, save this one, as specified may be overlooked, they belong to his future Karma, but are left for the present, to the discretion and judgment of the Master. He alone has the power of judging whether even during those long seven years the chela will be favoured regardless of his mistakes and sins, with occasional communications with, and from the guru.

The latter thoroughly posted as to the causes and motives that led the candidate into sins of omission and commission is the only one to judge of the advisability or inadvisability of bestowing encouragement, as he alone is entitled to it, seeing that he is himself under the inexorable law of Karma, which no one from the Zulu savage up to the highest archangel can avoid—and that he has to assume the great responsibility of the causes created by himself.

Thus the chief and the only indispensable condition required in the candidate or chela on probation, is simply unswerving fidelity to the chosen Master and his purposes. This is a condition sine qua non; not as I have said, on account of any jealous feeling, but simply because the magnetic rapport between the two once broken, it becomes at each time doubly difficult to re-establish it again, and that it is neither just nor fair, that the Masters should strain their powers for those whose future course and final desertion they very often can plainly foresee. Yet how many of those, who expecting as I would call it "favours by anticipation," and being disappointed, instead of humbly repeating *mea culpa* tax the Masters with selfishness and injustice. They will deliberately break the thread of connection ten times in one year, and yet expect each time to be taken back on the old lines! I know of one Theosophist let him be nameless though it is hoped he will recognize himself—a quiet intelligent young gentleman, a mystic by nature, who, in his ill advised enthusiasm, and impatience, changed Masters and his ideas about half a dozen times in less than three years. First he offered himself, was accepted on probation and took the vow of chelaship; about a year later, he suddenly got the idea of getting married, though he had several proofs of the corporeal presence of his Master, and had several favours bestowed upon him. Projects of marriage failing, he sought "Masters" under other climes and became an enthusiastic Rosicrucian; then he returned to Theosophy as a Christian mystic; then again sought to enliven his austerities with a wife; then gave up the idea and turned a spiritualist. And now having applied once more "to be taken back as a chela" (I have his letter) and his Master remaining silent—he renounced him altogether to seek in the words of the above manifesto—his old "Essenian Master and to test the spirits in his name." * * * *

Yet to those Theosophists, who are displeased with the Society in general, no one has ever made to you any rash promises; least of all, has either the society or its founders ever offered their "Masters" as a chromopremium to the best behaved. For years every new member has been told that he was promised nothing, but had every thing to expect only from his own personal merit. The Theosophist is left free and untrammeled in his actions. Whenever displeased—alia tentanda via est—no harm in trying elsewhere; unless, indeed one has offered himself and is decided to win the Masters favors. To such especially I now address myself and ask,—Have you fulfilled your obligations and pledges? Have you who would fain lay all the blame on the Society and the Masters—the latter the embodiment of charity, tolerance, justice and universal love—have you led the life requisite, and the conditions required from one who becomes a candidate? Let him who feels in his heart and conscience that he has never once failed seriously, never doubted his master's wisdom, never sought other master or masters in his impatience to become an occultist with powers; and that he has never betrayed his Theosophical duty in thought or deed—let him, I say, rise and protest. He can do so fearlessly; there is no penalty attached to it, and he will not even receive a reproach, let alone be excluded from the Society—the broadest and most liberal in its views, the most catholic of all the societies known or unknown. I am afraid my invitation will remain unanswered. During the eleven years of the existence of the Theosophical Society I have known, out of the seventy two regularly accepted chelas on probation and the hundreds of lay candidates—only three who have not hitherto failed, and one only who had a full success. No one forces any one into chelaship; no promises are uttered, none except the mutual pledge between master and the would-be chela. Verily, verily many

are called but few are chosen—or rather few who have the patience of going to the bitter end, if bitter we can call simple perseverance and singleness of purpose. And what about the Society, in general, outside of India. Who among the many thousands of members does lead the life, shall any one say because he is a strict vegetarian—elephents and cows are that—or happens to lead a celibate life, after a stormy youth in the opposite direction; or because he studies the Bhagavat Gita or the "yoga philosophy" upside down, that he is a Theosophist according to the Master's hearts? As it is not the cowl that makes the monk so no long hair with a poetical vacancy on the brow are sufficient to make of one a faithful follower of divine wisdom. Look around you, and behold our universal Brotherhood so called! The Society founded to remedy the glaring evils of Christianity, to shun bigotry and intolerance, cant and superstition and to cultivate real universal love extending even to the dumb, brute, what has it become in Europe and America in these eleven years of trial? In one thing only we have succeeded to be considered higher than our Christian Brothers, who according to Lawrence Oliphant's graphic expression "Kill one another for Brotherhood's sake and fight as devils for the love of God."—and this is that we have made away with every dogma and are now justly and wisely trying to make away with the last vestige of even nominal authority. But in every other respect we are as bad as they are: backbiting, slander, uncharitableness, criticism, incessant war cry and ding of mutual rebukes that Christian Hell itself might be proud of. And all this, I suppose is the Masters' fault. They will not help those who help others on the way of salvation and liberation from selfishness with kicks and scandals. Truly we are an example to the world, and fit companions for the holy ascetics of the snowy Range!

THE IMPORTANCE OF THE STUDY OF SANSCRIT.

The Sanskrit language is the language of gods and is the chiefest and sweetest of all languages.

"And the whole earth was of one language and one speech."

Genesis.

Lieutenant Colonel Vans Kannedy's researches into the origin and affinity of principal languages of Asia and Europe.

The existence of more than 900 Sanscrit words in the Greek Latin, Persian, and Teutonic languages, incontestably proves that the people speaking these tongues must have been at some time intimately connected together; and the poems of Homer equally prove that this intercourse must have taken place at least nine hundred years before the Christian era. It cannot, however, be supposed that the Hindus received these words from the Greeks, Romans, Persians, or Thracians, and it must consequently follow that the latter received them from the former, or that the languages of all these people, so widely separated from each other when they first became known to history, were derived from one common origin. But to this last conclusion the perfect originality of the Sanscrit forms an insurmountable objection: for Sir W. Jones has with the greatest justice observed "that "the Sanscrit language, whatever be its antiquity, is of a "wonderful structure; more perfect than Greek, more perfect "than Latin, and more exquisitely refined than either, yet bear-"ing to both of them a strong affinity, both in the root of verbs "and in the forms of grammar, than could possibly have been "produced by accident; so strong, indeed, that no philologer

"could examine all these, without believiug them to have sprung "from common source, which, perhaps, no longer exists." * It "is, therefore, the structure of Sanscrit which peculiarly distinguishes it from other languages, and which impresses on it a character of originality which cannot be disputed; for it contains no exotic terms, and, though I have before observed that its roots are evidently the work of grammarians, and not a constituent part of the language, still its words show that they have been all formed solely by the people who spoke it, according to some well known principle.†

It is not, however, indispensable that a language should admit the majority of its words being decompounded and traced up to simpler elements, because Persian evinces that a very copious language may be formed without the assistance of modifying the primitive by means of suffixes; but, when the whole frame and analogy of the speech of any people, as that of the Greeks and Romans, prove beyond doubt that many of the words exist not in their simplest state, it must be concluded that composition had been essential to its formation; and, whenever, therefore these simpler elements cannot be discovered in the tongue itself, it necessarily follows that it is not an original one, but derived from some other language. It is in this respect that Sanscrit differs so materially from Greek and Latin; for, as the labours of the Sanscrit grammarians have proved, it admits of being completely analysed by merely reducing its compound words to certain simple elements which

* Sir W. Jone's works Vol. I Page 26.

† It is, for instance, sufficiently evident that *bhara*, that which supports; *bharata*, a servant; *bharanium*, wages; *bharaniu*, a master; *bharatha*, a king; *bharta*, a husband; *bharia*, a wife; *bhara*, a burden; *bhirta*, hired; *bhrita*, wages; *bhritya*, a servant; are all cognate words with the verb *bibharti* or *bharati*, he supports, maintains, or bears; but no other person than a grammarian would have thought of deriving all these words from the monosyllable *bhri*.

exist in the language itself: but Greek and Latin sufficiently prove that this could not have been the case had the Sanscrit been derived from any other language; for they contain many words that admit not of analysis, and the irregularities that occur in their grammatical system evince that they have not been formed according to any leading and uniform principles. When therefore these circumstances are considered, it would seem irresistibly to follow that Sanscrit itself is that primitive language from which Greek, Latin, and the mother of the Teutonic were originally derived.

This conclusion would be conformable to the opinion of the Hindus; for they believe that India was the part of the world first peopled, and their sacred books contain accounts of many emigrations from it in all directions. They, consequently would find no difficulty in explaining the cause which has introduced Sanscrit words into the languages of other people, as they would ascribe it to their having been descended from the Hindus, and to their having preserved words of their primeval tongue, although they had forgotten the civil and religious institution of their progenitors.

Mr. Halhed in the preface to his grammar of the Bengali language which was published in 1778 says:—

"The grand source of Indian literature, the parent of almost "every dialect from the Persian Gulf to the China Seas, is the "Sanskrit; a language of the most venerable and unfathom-"able antiquity; which, although at present shut up in the li-"braries of Brahmans, and appropriated solely to the records of "their religion, appears to have been current over most of the "oriental world; and traces of its original extent may still be "discovered in almost every district of Asia. I have been as-"tonished to find the similitude of Sanscrit words with those of "Latin and Greek; and these not in technical and metaphorical

"terms, which the mutation, refined arts and improved manners "might have occasionally introduced; but in the main ground "work of language, in monosyllables, in the names of numbers, "and the appellations of such things as would be first dis- "criminated on the immediate dawn of civilization."

At the opening of the Oriental Library at Adyar, December 1886, Colonel Olcott said as follows.—Ladies and Gentlemen of the three declared aims of our Society the first is.—

"To form the nucleus of a Universal Brotherhood of humanity, without distinction of race, creed or colour."

The second.—"To promote the study of Aryan and other Eastern literatures religions and sciences."

The first is the indispensable antecedent to the second, as the latter is the logical consequence of the former. It would be impracticable to bring about any friendly co-operarion by the learned of the several ancient faiths and races, for the study of comparative religion and archaic philosophy and science, without first getting them to consent to work in mutual kindliness and, on the other hand, the establishment of this fraternal spirit would naturally stimulate research into the records of the past, to discover, if possible, the basis of religious thought and human aspiration. Strife comes of mutual misunderstanding and prejudice, as unity results from the discovery of basic truth. Our Society is an agency of peace and enlightenment, and in founding this Library it is but carrying out its policy of universal good-will. Our last thought is to make it a literary godown, a food-bin for the nourishment of white ants, a forcing bed for the spores of mildew and mould. We want, not so much number of books, as books of a useful sort for our purposes. We wish to make it a monument of ancestral learning but of the kind it is of most practical use to the world. We do not desire to crowd our shelves with tons of profitless casuistic-

al speculations but to gather together the best religious, moral and philosophical teaching of the ancient sages. We aim to collect, also, whatever can be found in the literature of yore upon the laws of nature, the principles of science, the rules and processes of useful arts. Some Aryaphiles are thoroughly convinced that the forefathers had rummaged through the whole domain of human thought, had formulated all philosophical problems, sounded all depths and scaled all heights of human nature, and discovered most, if not all, hidden properties of plants and minerals and laws of vitality: we wish to know how much of this is true. There are some so ignorant of the facts as to affirm their disbelief in the learning of the ancients, and the value of the contents of the old books. To them, the dawn of human wisdom is just breaking, and in the Western sky. Two centuries ago—as Flammarion tells us—the Jesuits Schiller and Bayers proposed to have the stars and constellations re-christened with Christian instead of Pagan names: the Sun was to be called Christ; the Moon, Mary Virgin; Saturn, Adam; Jupiter, Moses; etc. etc.: the orbs would have shone none the less brightly and sectarianism would have been gratified! In something of the same spirit, some of our improved Aryans seem disposed to obliterate the good old orbs of knowledge and set up new ones—putting out Vyasa, Manu, Kapila and Patanjali, the Aryan luminaries, and lighting up Comte, Haeckel, Huxley Spencer and Mill. It would not be so reprehensible if they would be content to see all great and shining lights.

".....admitted to that equal sky."

We are all for progress and reform, no doubt, but it is yet to be proved that it is a good plan to throw away a valuable patrimony to clutch at a foreign legacy. For my part, I cannot help thinking that if our clever graduates knew as much about Sanskrit, Zend and Pali literature as they do of English, the

Rishis would have more, and modern biologists less, reverence. Upon that impression, at any rate, this Adyar Library is being founded.

With the combined labour of Eastern and Western scholars, we hope to bring to light and publish much valuable knowledge now stored away in the ancient languages, or, if rendered into Asiatic vernaculars, still beyond the reach of the thousands of earnest students who are only familiar with the Greek and Latin classics and their European derivative tongues. There is a widespread conviction that many excellent secrets of chemistry, metallurgy, medicine, industrial arts, meteorology, agriculture, animal breeding and training, architecture, engineering, botany, mineralogy, astrology, etc., known to former generations, have been forgotten, but may be recovered from literary remains. Some go so far as to affirm that the old sages had a comprehensive knowledge of the law of human development, based upon experimental research. I confess that I am one of such, and that I am more and more persuaded that the outcome of modern biological research will be the verification of the Secret, or Esoteric, Philosophy. This firm conviction has made me so anxious to begin, as soon as possible, while we are in health and strength, the gathering together of the present Library, and it shall not be my fault if it does not achieve its object within the life-time of the majority of the present audience. If the ancient books are as valuable as some allege, the sooner we prove it the better ; if they are not, we cannot discover the fact too speedily. That intellectual marvel of our times, Sir William Jones, had a better opinion of the merit of Sanskrit literature than our improved Aryans, it would appear. "I can venture to affirm," says he, in his discourse before the Asiatic Society, delivered at Calcutta, February 20th, 1794—"I can venture to affirm, without meaning to pluck a leaf from

the never-fading laurels of our immortal Newton, that the whole of his theology, and part of his philosodhy, may be found in the Vedas, and even in the works of the Sufis. The *most subtle spirit*, which he suspected to pervade natural bodies, and lying concealed in them, to cause attraction and repulsion ; the emission, reflection, and refraction of light ; electricty, calefaction, sensation, and muscular motion ; is described by the Hindus as a *fifth element*, endued with those very powers ; and the Vedas abound with allusions to a force universally attractive, which they chiefly ascribe to the Sun, thence called Adity, or the Attractor." Of Sri Sankaras, commentary upon the Vedanta, he says that "it is not possible to speak with too much applause of so excellent a work ; and I am confident in asserting that, until an accurate translation of it shall appear in some European language, the general history of philosophy must remain incomplete :" and he further affirms that "one correct version of any celebrated Hindu book would be of greater value than all the dissertations or essays that could be composed on the same subject." An entire Upanishad is devoted to a description of the internal parts of the body, an enumeration of the nerves, veins and arteries ; a description of the heart, spleen and liver, and of pre-natal development of the embryo. If you will consult the most recent medical authorities, you will find the very remarkable fact,—one recently brought to my notice by a medical member of our Society—that the course of the *sushumna*, or spinal tube, which accordingly to the Aryan book, connects the various *chakrams*, or psychic evolutionary centres in the human body, can be traced from the brain to the *os coccyx* : in fact, my friend has kindly shown me a section of it under a strong lens. Who knows, then, what strange biological and psychical discoveries may be waiting to crown tht intelligent researches of the modern anatomist and phy-

siologist who is not above consulting the Aryan text books? There are not in any language (save the ancient Hebrew)," says Sir William Jones, "more pious and sublime addresses to the Being of beings, more splendid enumerations of his attributes, or more beautiful descriptions of his visible works, than in Arabic, Persian, and Sanskrit." But the theme is inexhaustible, and I must resist the temptation to collate the many accessible testimonies of some of the greatest scholar of our own time to the richness, value and interest of the ancient books of Asia. In Europe and America these profound students and thinkers are working patiently, in sympathetic collaboration with colleagues, Asiatic and European, in India, Ceylon, Burma, Japan, China, Egypt, Assyria and other Eastern countries. We are honoured this evening with the presence of some of these public benefactors, and I would that to their more practised hands had been confided the duty I am now officially performing. It will be for the learned gentleman (Pandit Bhashya Charyar) who is to follow me to express in the Sanskrit language the interest felt by all the promoters of the Adyar Library in the success of the work to which they are devoting their time and talent.

You will observe, Ladies and Gentlemen, from what precedes, that the Library we are now founding is neither meant to be a mere repository of books, nor a training school for human parrots who, like some modern pandits mechanically learn their thousands of verses and lacs of lines without being able to explain, or perhaps even understand, the meaning; nor an agency to promote the particular interests of some one faith or sectarian sub-division of the same; nor an agency to promote the particular interests of some one faith or sectarian subdivision of the same; nor as a vehicle for the vain display of literary proficiency. Its object is to help to revive Oriental

literature; to re-establish the dignity of the true pandit, mobed, bhikshu and maulvi; to win the regard of educated men, especially that of the rising generation, for the sages of old, their teachings, their wisdom, their noble example; to assist, as far as may be, in bringing about a more intimate relation, a better mutual appreciation, between the literary workers of the two hemispheres. Our means are small, but sincere motive and patient industry may offset that in time, and we trust to deserve public confidence. As an example of one branch of the work we have mapped out for ourselves, I beg to ask your present acceptance of copies of a catechetical synthesis of that branch of Hindu religious philosophy known as the Dwaita Doctrine of Sri Madhacharya. The compiler, our learned and respected townsman M. R. Ry. P. Sreenivas Row, intends to follow this up with similar works upon the other two great religious schools of the Vishishthdwaita and Adwaita, founded respectively by Sri Ramanuja Acharya and Sri Sankaracharya The Buddhist Catechism—of copies of which, in the name of Mrs. Ilangakoon, a worthy Buddhist lady of Ceylon, I ask your acceptance—will be succeeded, as my time shall permit, by Catechisms of the Zoroastrian and Mohammedan faiths, written from the stand-points of followers of those religions respectively.

I think the Theosophical Society is now somewhat fulfilling the functions of the Asiatic Society of Calcutta which rendered such great service to the country in the olden days, and that the journal of the Theosophical Society, known as the *Theosophist*, than which there is no journal more interesting that I know of, has taken the place partly of the old *Asiatic Researches* issued by the Asiatic Society in Bengal. The old generation of Anglo-Indians felt a greater regard for the Hindus than the present one do,—and why? Because many of them made

our *Shastras* their special study. Who could be more powerful friends of the Hindus in the past than Sir William Jones, Professor Horace Hayman William Wilson, Mr. Henry Colebrooke, Sir Thomas Strange, the Rev. Mr. Ward, M. Burnovf and others of that glorious band? Who now can be greater friend of theirs than Professor Max Muller, some of whose remarkable papers on India have lately appeared in the *Contemporary Review*? It is a well-known fact that every European who has taken to the study of the Sanskrit language, and to the research of our ancient literature and science has invariably turned a friend of the Hindus. The want of sympathy between the Europeans and Natives arises chiefly from a want of proper knowledge and understanding of each other.

With English education in full swing, to the utter neglect of Oriental studies, we are fast losing our nationality, and getting Europeanized to such an alarming extent that it will be no wonder if in the course of a few years more, the Natives of India become a race of dark Englishmen altogether. The tide of denationalisation is running its irresistible course. Our national literature and science are fast dying out. Happily for the country, Theosophy has stepped in to rescue them from decay and oblivion, and to unfold to us the valuable treasures of Indian antiquity, hidden in our sacred books. We have had enough of English education. Its results have been tried now for a little less than half a century; and by a strange coincidence of circumstances an Education Commission is now sitting to enquire into these results. This Commission would do well to look into the records of the old Council of Education in Bengal, and search for the Minutes which were written by the two parties in Calcutta then fighting with each other, one known, as Orientalists, headed by Professor Horace Hayman Wilson, and the other known as Anglicists, headed by Mr. T. B. Macaulay, (afterwards Lord Macaulay). The words of Professor Wilson

uttered in 1839, I believe, as to the danger of a purely English education in this country have come to be prophetic. I am glad that in the Punjab University, Oriental studies have been adopted along with English studies—thanks to the influence of that great Orientalist Dr. Leitner of Lahore. The Punjab has been thus happily saved. Neither in England nor in America are the classical languages of the West neglected at all. But it is strange that here in India alone where we have the best of all classical languages, a different course is observed. What I wish to see is that from the very date of a Hindhu boy's admission to school, a Sanskrit primer should be placed in his hands along with an English primer, so that as he advances in years, and makes progress in his Sanskrit and English studies, he may compare the ancient Indian literature and philosophy with the modern English literature and philosophy. In that case, the evil of denationalisation will be stopped. Oriental studies are essentially necessary to keep up our national spirit, and to produce in us a large and more abiding love of our country. Patriotism has become a lip patriotism in India, because, as I believe, of the shameful neglect of the study of our own *Shastras*. A Hindu has no more idea of his own sacred books than the man in the moon. The Theosophical Society strongly recommends the study of these books. It advocates the establishment of Sanskrit schools and colleges throughout the length, and breadth of this land.

The educational Policy in India has been a mistaken one from the beginning. I am afraid it has in the long run done more harm than good. Through the action of a purely English education, we have lost our respect for our ancestors, we have lost faith in our own religion without getting something better in substitution, we have contracted more vices than the virtues of Englishmen, we have got merely an external polish

while we are rotten within, we have developed more our physical than our spiritual nature; and many other evils have been brought in, which would not have come into existenee at all, if Western education had gone hand in hand with Eastern education. To be brief, our nationality and spirituality, the two most important elements which contributed so much to the glory of ancient India have departed. I hope the result of the labors of the present Education Commission will materially change the policy, hitherto followed in regard to public education in India. Nothing influences the character of a nation more than the education that is imparted to them, and the present Government of India could not have directed its attention to a much larger question than the educational one, after the fair trial given to a purely English education for such a long period. Besides, our people now need more an industrial and agricultural education than a purely literary education, to save them from proverty and to lessen the growing discontent among them.

Let me not be misunderstood. I do not condemn English education *in toto*. What I do condemn is an exclusive English education, leaving out national education in the cold. It must not be thought that I want to convert the distant past into the immediate future of our country. Such a thing would be the very night of absurdity. What I wish to impress upon my countrymen is to catch our national spirit from study of the past and to be guided by its light in our future onward progress.

THE OCCULT SCIENCES.

"The science that deals with things that transcend sensual
"perception and are generally little known. It deals especially
"with effects that cannot be explained by the universally
"known laws of Nature but whose causes are still a mystery
"to those who have not penetrated deep enough into the
"secrets of Nature to understand them correctly. What may
"be occult to one person may be fully comprehensible to
"another. The more the spirituality and intelligence of man
"grows and the more it becomes free of the attractions of
"sense, the more will his perceptive power grow and
"expand, and the less will the processes of Nature appear
"occult to him."—*Paracelsus.*

To use a Sanskrit aphorism, truth is certainly a jewel that does not go about in quest of an owner, but, to possess it, one must find it out. The same sectarian narrowness and blind prejudice that deafened the ears of Pilate against truth, is markedly noticeable in this boastful nineteenth century of intellectual scientists and philosophers. When I say that the ocean of Indian philosophy bears full many a gem of invaluable truth, I do not mean to impose upon any one's credulity. I mean only to urge upon such of my countrymen as have received fair education in Western science and philosophy, the necessity and desirability of making a bold and patient investigation. The occult sciences of India are the monuments of her ancient greatness. Mere idle fancy or morbid imagination did not lead our sages to write about transmundane forces and their actions ; the hidden properties of herbs and minerals ; the sun, moon and stars, and their population ; the elements of fire, air and ether, and their inhabitants ; the hidden powers of man and his destiny &c. &c. Our sages were matter of fact people, dauntless investigators of truth and matchless martyrs at its altar. Whoever in other countries, foregoing physical enjoy-

ments, pleasures and comforts, tore off every connection with the world and, subjecting himself to every privation, facing every danger, burying himself in woods and mountain caves, who ever I repeat, investigated truth for its own sake? Yet such was and is the Indian Yogi.

Those who do not admit the occult sciences, smoothly and very gravely say whenever the subject is brought to their notice that such things have been exploded long ago. But, when the position of these "exploders" is closely viewed, it would appear that they are neither acquainted with the recorded evidence nor have they investigated the matter themselves. The sum and substance of their objections is a petitio principii,—they only assert that such a thing is impossible. I humbly ask of my countrymen to read the evidence of many hundreds of Yogis, in all parts of India, professing almost diametrically opposite forms of religion. The witnesses being numerous, their character unimpeachable and the facts not physically or mathematically impossible, no one is entitled to dispose of the matter in a summary way. To impress on the minds of my readers an idea, a very faint one though, of what the occult sciences are, I beg in the first place to promise that they contain nothing in them that may be considered supernatural. On the other hand all the occult sciences are based upon natural laws and forces and are the result of investigation and experiment. The end and aim of these sciences is to discover and develop certain powers in man, which, for want of proper culture, lie dormant and useless, but which, if properly brought to action, can truly give him the name of "the Lord of creation."

The investigations of the Indian ascetics and those of Mesmer, Baron Von Reichenbach and Baron du Potet would show that throughout the universe certain very subtle forces are at work

which harmoniously bind in one eternal chain the vegetable, mineral and animal kingdoms of this earth with each other and with all the worlds and systems besides; and that man, realizing these forces in him, can put himself en rapport with objects and beings other than himself.

Every man, as every other animal or object, possesses a certain amount of this influence which can be increased or decreased by certain objective means, just as muscular force, vitality &c. are capable of augmentation or diminution by mechanical or medicinal means or otherwise. Vegetables, minerals and animals are the auxiliaries which must be judiciously utilized for the purpose of augmenting or decreasing these influences in man. The action of crystals and precious stones is well known; but the Yogis mention various herbs and animals which in various ways confer various powers on man for working wonderful things. There are certain herbs which are said to possess the power of attracting persons or animals towards those who use them, just as magnetic attraction serves to draw the subject involuntarily towards the operators. Then there are others which by their antipathies repel objects from one another. The subjective influence of the most powerful mystic may help him to live unmolested in jungles and caves, but there are certain herbs and roots which can help the less powerful against ferocious lions and tigers, nay, they may live on friendly terms with these animals. Fascination of man or any other animal, cataleptic rigidity of the body, temporary deprivation of any mental faculty &c. &c. are said to be feasible by the judicious use of certain herbs, or bones, hair &c. of some animals. There are certain chemical preparations by which the spirit of every plant may be produced, which will represent the herb from which it is extracted. As this is very extraordinary I give its process in extenso from Mr. Sibily's work. "Take

any whole herb or flower with its roots, make it very clean, and bruise it in a stone mortar quite small; then put it into a glass vessel hermetically sealed; but be sure the vessel be two parts in three empty. Then place it for putrefaction in a gentle heat in balneo, not more than blood warm, for six months, by which it will be all resolved into water. Take this water and pour it into a glass retort, and place a receiver thereunto, the joints of which must be well closed; distil it in a sand heat until there come forth water and oil; and in the upper part of the vessel will hang a volatile salt. Separate the oil from the water, and keep it by itself, but with the water purify the volatile salt by dissolving, filtering, and coagulating. When the salt is thus purified, imbibe with it the said oil, until it is well combined. Then digest them well to-gether for a month in a vessel hermetically sealed, and by this means will be obtained a most subtile essence, which being held over a gentle heat of a candle, the spirit will fly up into the glass where it is confined, and represent the perfect idea or similitude of that vegetable whereof it is the essence; and in this manner will that thin substance, which is like impalpable ashes or salt, send forth from the bottom of the glass the manifest form of whatever herb it is the menstruum, in perfect vegetation, growing by little and little, and putting on so fully the form of stalks, leaves, and flowers in full and perfect appearance that any one would believe the same to be natural and corporeal; though at the same time it is nothing more than the spiritual idea endued with spiritual essence. This shadowed figure, as soon as the vessel is taken from the heat or candle, returns to its caput mortuum, or ashes again, and vanishes away like an apparition, becoming a chaos or confused matter."

The transferring of diseases from one subject to another by means of herbs and roots is another very striking instance of

how the same imponderable agent, variously styled as odyle, mesmerism, Akasha &c., works potentially in every man as well as in every object in the world binding all of them as if in one chain.

But space will not permit me to recount the almost innumerable means of rendering herbs and lower animals subservient to our purpose. The curious reader is referred to the Tantrik works in Sanskrit and to the English works of Mr. Sebly, Dr. Dee. &c.

Then the higher branches of the occult sciences treat of the forces, influences or powers that make up the subject "man," the means of their development and the uses that may be made of them. The science of mesmerism in all its branches has thrown a flood of light on Indian occultism, which may now be read and intelligently understood by any average reader who has but a slight knowledge of mesmerism. But Western mesmerism is yet in its infancy; and it is hoped that with the help of Indian occultism it will fast gain the position which other sciences now occupy. There is, however, one great distinction between Indian occultism and European mesmerism; viz., that while the latter depends upon secondary sources (subjects mesmerised) for the discovery of its truths, the former only treats of self mesmerisation. In the one case the operator has to rely upon the evidence of his patient, but in the other the self-mesmerised philosopher observes phenomena by the aid of himself alone, in an ordinary conscious state.

BABU BARADA KANTA MAJUMDAR.

MUSING ON THE TRUE THEOSOPHIST'S PATH.

Man, what thou art is hidden from thyself,
Knowest not that morning, mid-day, and the eve
Are all within Thee? The ninth heaven art Thou,
And from the sphere into the roar of time
Didst fall ere while, Thou art the brush that painted
The hues of all the world—the light of life
That ranged its glory in the nothingness.
Joy! Joy! I triumph now; no more I know
Myself as simply me. I burn with love.
The centre is within me, and its wonder
Lies as a circle everywhere about me.
Joy! Joy! No mortal thought can fathom me.
I am the merchant and the pearl at once.
Lo! time and space lay crouching at my feet.
Joy! Joy! When I will revel in the rapture,
I plunge into myself, and all things know.

Faridu'd-din Shakrgunj.

"The way of inward peace is in all things to conform to the pleasure and disposition of the Divine Will. Such as would have all things succeed and come to pass according to their own fancy,are not come to know this way; and therefore lead a harsh and bitter life; always restless and out of humor, without treading the way of peace."

Know then, Oh Man, that he who seeks the hidden way, can only find it through the door of life. In the hearts of all, at some time, there arises the desire for knowledge. He who thinks his desire will be fulfilled, as the little bird in the nest, who has only to open his mouth to be fed will very truly be disappointed.

In all nature we can find no instance where effort of some kind is not required. We find there is a natural result from

each effort. He who would live the life or find wisdom can only do so by continued effort. If one becomes a student, and learns to look partially within the veil, or has found within his own being something that is greater than his outer self it gives no authority for one to sit down in idleness or fence himself in from contact with the world. Because one sees the gleam of the light ahead he cannot say to his fellow "I am holier than thee" or draw the mantle of seclusion around himself.

The soul develops like the flower, in God's sunlight, and unconsciously to the soil in which it grows. Shut out the light and the soil grows pale and sickly. Each and every one is here for a good and wise reason. If we find partially the why we are here, then is here the more reason that we should by intelligent contact with life, seek in it the farther elucidation of the problem. It is not the study of ourselves so much, as the thought for others that opens this door. The events of life and their causes lead to knowledge. They must be studied when they are manifested in daily life.

There is no idleness for the Mystic. He finds his daily life among the roughest and hardest of the labors and trials of the world perhaps, but goes his way with smiling face and joyful heart, nor grows too sensitive for association with his fellows, nor so extremely spiritual as to forget that some other body is perhaps hungering for food.

It was said by one who pretended to teach the mysteries "It is needful that I have a pleasant location and beautiful surroundings." He who is a true Theosophist will wait for nothing of the sort, either before teaching or what is first needful, learning. It would perhaps, be agreeable, but if the Divine Inspiration comes only under those conditions, then indeed is the Divine afar from the most of us. He only can be a factor for good or teach how to approach the way, who forgetting

his own surroundings, strives to beautify and illumine those of others. The effort must be for the good of others, not the gratifying of our own senses, or love for the agreeable or pleasant.

Giving thought to self will most truly prevent and overthrow your aims and objects, particularly when directed toward the occult.

Again there arises the thought "I am a student, a holder of a portion of the mystic lore." Insidiously there steals in the thought "Behold I am a little more than other men who have not penetrated so far." Know then Oh, man, that you are not as great even as they. He who thinks he is wise is the mose ignorant of men, and he who begins to believe he is wise is in greater danger than any other man who lives.

You think, Oh man, that because you have obtained a portion of occult knowledge, that it entitles you to withdraw from contact with the rest of mankind. It is not so. If you have obtained true knowledge it forces you to meet all men not only half way, but more than that to seek them. It urges you not to retire but, seeking contact, to plunge into the misery and sorrow of the world, and with your cheering word if you have no more (the Mystic has little else) strive to lighten the burden for some struggling soul.

You dream of fame. We know no such thing as fame. He who seeks the upward path finds that all is truth; that evil is the good gone astray. Why should we ask for fame? It is only the commendation of those we strive to help.

Desire neither notice, fame nor wealth. Unknown you are in retirement. Being fameless you are undisturbed in your seclusion, and can walk the broad face of the earth fulfilling your duty, as commanded, unrecognized.

If the duty grows hard, or you faint by the way, be not discouraged, fearful or weary of the world. Remember that "Thou may'st look for silence in tumult, solitude in company, light in darkness, forgetfulness in pleasures, vigor in despondency, courage in fear, resistance in temptation, peace in war and quiet in tribulation.

AMERICAN MYSTIC.

KNOW THYSELF.

"Who art thou, Whence hast thou come, and Whither art thou bound. If thou failest to find this out thou wilt have to go the rounds till eternity."—*So says Naval.*

The ancient maxim "know thy-self" is written, say "Those that Know," above the portal through which the higher mysteries are to be reached; self-knowledge, they tell us, leads to universal knowledge, and its complete attainment will guide us to the perfect truth. But when we have grasped the idea of the correspondence existing between the microcosm and the macrocosm.—when we have attained an intellectual perception of the theory that man, the little world, is a synthesis of the great world, there still remains the difficulty of finding out how we are to discover any thing practical about the details of this mysterious relationship between ourselves and the universe. Know thy self! but how? Look into your own soul! but where?

To those of us who have already found the way, the truth, and the life, this paper is not addressed, but there are others who are still asking themselves "Where are we to begin?" And to them it is hoped that this humble attempt of a beginner to exchange ideas with other beginners may be of service.

To every true man there comes at some period of his life, sooner or later, a moment when, as it has been said, "he finds himself.

It is a revelation that comes for the most part amid the tempest of some crushing sorrow, when the deep waters of affliction seem to rise above our heads and threaten to drown us utterly. At such times, even in the midst of the storm, there will come a flash from the guiding light within, a still small

voice which, in accents low, though firm and clear, seems to say:— "Thou also art a man;" thou art a man with the human privilege of fighting against obstacles and overcoming, one whose destiny it is to become perfect through suffering, conqueror in the bitter strife waged against the lower nature. As by fire alone the precious metal can be refined, so only through the fire of pain can that perfect thing, a real man, be created, and another unit added to the great army of glorified humanity. This finding of the self is as it were a great initiation and like every other initiation it carries its trial with it. Only to the strong is given the word of power; in their hands it is a mighty instrument for good, but in the hands of the weak it is an uncontrollable engine of destruction whose blind force recoils upon its possessor, striking him to the earth with the bolts he was unable to wield. At that supreme moment the man has to choose between the good and the evil; having found himself, he must either be himself, resisting, if need be, a world in arms; or he must once more submit to the chains of circumstance, falling into the old groove, whence escape will hence-forth be infinitely harder to compass, if indeed another opportunity should ever occur.

There are two other revelations that come to a man from within unbidden, and unexpected, suddenly illuminating the inmost recesses of his soul.

There are moments in all our lives when we are penetrated with a strange sense of our own infinite power and capacity—when we feel as if all things were possible to us; that the one thing wanting is the *will to be and to do*. The scene before our eyes—the scene of our lifes drama with all its familiar accessories, its canvas back-ground covered with the pictured story of the past—the busy actors of the present in front—is all at once lit up by a sudden rush of magic brightness outshining the

glare of the foot-lights, and behold! the stage is crowded with the glory of what may be, in heightened contrast to the grim mimicry of what is, and, transformed and transfigured, we see the hero of the play, no longer clad in the rags of the lower nature, but enthroned and wearing the ermine of true manhood! king of himself, proof against all temptation, victorious over every foe, while the swelling chorus of an invisible host bursts forth with the words:—"Will only and dare, and thou too mayest reign" such flashes come in the presence of a problem to be solved or a difficulty to be encountered, like stimulants to exertion and promises of final success. And the third revelation comes, when, stirred by a noble emotion, we feel our hearts swell with a strong and passionate desire to right some wrong, or carry out some act of justice.

He who would know himself should learn from these innate revelations. He should learn first of all, that, placed at the head of visible things, there is also within him a spark of the divine and so the germ of an infinite improvement, but an improvment depending as to its measure solely upon himself. And not only this, but also upon him alone it depends whether there shall be any improvement at all. Improvement against his will there cannot be; he is shown the road, the only road that leads to eternal life, but there is no compelling force to insist that he shall travel along it. Then again he is shown his own power, and that the faith which moves mountains is the faith in human capacity and the lever of Archimedes is the strong will undaunted by opposition. And lastly the emotion tells him that his powers must only be used in a right direction that he must ever be guided by the dictates of love and justice. And the very emotion through which this force is revealed is itself a force most potent; unchecked it may ruin body and soul, but

restrained and directed it is like the powder behind the shot, hurrying it along its path with irresistible force and lightning rapidity. God made man in his own image, say the Hebrew Scriptures; and the condidate for initiation into the ancient mysteries was told that all the gods, even the greater ones, were but men. These are but two sides of one and the same truth; therefore to interpret them aright we should take them together and then they will read: Man came out from God and to God will he return. Some there are who will object to the use of the term God, but we use it to express, that infinite essence, transcending all consciousness, from which all things that are have emanated, that which is at once the beginning and the end, the one life, the universal spirit, and not an omnipotent tyrant capriciously interfering with the workings of the universe. What then is man if he has these vast opportunities within his reach; if he is thus a creature in whom the deity lies latent? Man is something holding a middle position between gross matter and divinity, partaking of the nature of each and able to assimilate himself more and more completely with either according to the promptings of his own inclinations. Not altogether God and not altogether brute, though he may rise to the level of the one or sink to that of the other. The state of humanity represents as it were a middle stage in the great journey through which all must pass—the inevitable passages of the cycle of necessity.

Necessity indeed, yet combined with infinite possibility, a paradox solvable only by what Eliphas Levi has called the analogy of contraries.

Man has it in his power to become more than man—to become god incarnate,— but this he must effect by his own exertion. Hurled at birth into the vortex of matter, he finds himself on

the one hand endowed with certain natural gifts and capacities; his weapons in the fight, on the other, limited and enchained by the circumstances amid which his Karma has placed him. But leaving aside the doctrine of Karma, let us confine ourselves to a study of man as we know him, the ordinary indiviual we daily meet, and with whom we claim kindred on the grounds of common humanity. We have already pointed out the goal to which he may, and therefore ought to aspire, though so few pay any real heed to it. He starts with his capacities and circumstances; he has to use the one and mould the other; the capacities must be developed, trained to utmost perfection. They are the tools with which he has to work, and the more perfect they are, the better will be the quality of the work produced. The circumstances are there also as limits within which the work is to be accomplished, but although in appearance they are fixed with a fatal flexibility, they are not so in reality. In this universe of evolution nothing is fixed, but the guiding principles by which all things work—ideas that rule the world. All things else are but the manifestations, not only liable to change and transformation but of their very nature fluidic and by no means to be mistaken for solids, though their appearance is such as to deceive the superficial beholder into endowing them with immutable forms. These circumstances are rather to be thought of as so many currents which may be either directed into fresh channels or whose force we may use to aid our designs. Foolish indeed it is to attempt to stem the swollen torrent, but the wise man is he who diverts its current as to save property from destruction, who uses its force as a source of productive power and its waters to irrigate his fields.

But then comes the question as to how all this is to be effect-

ed. How is man to know that this is his duty? What guide has he to steer his course by? Whence is he to obtain the initial impulse to start him on the road? The answer to all these questions lies in the fact that in and through every man the one life is ever ceaselessly working, ever urging him forward and by that directing force that we call the voice of conscience, ever pointing out the right way. For this conscience is something more than a voice, it is a feeling, an impulse in a certain direction. It is the indication of the line of least resistance in morals just as the craving for sensation indicates the nearest road that leads to the least illusive appearance of happiness. Whether we act or whether we forbear, that force is ever within us, never ceasing its restless activity. Who is there that has not felt it? Who is there that does not know what it is to take a mistaken step, feeling all the time the impulse of neglected inner warning urging him in a contrary direction? And when the false step has been taken, how strongly is that impulse felt! How easy, it seems after the event, would a contrary course of action have been, sustained as we should have been by the force whose powerful working is now felt, alas! too late.

Unity is the first principle of nature as of numbers; there is one life, one force, one law. All these forces, spiritual and material, to which we give so many names are but the manifold manifestations of the one, they are but some of its many garments in which it must be clothed before it can become visible to our mortal eyes. But those who have the seeing eye can pierce through these disguises and recognize the unity in all things, and the veils that shroud it seem to become thinner and thinner as we proceed along the upward path of development, until at last the seer is able to gaze unblinded on the naked truth and to see God face to face.

God is that absolute being from whom all things proceed, manifested to men under the guise of an infinity of powers whose correlations and combinations produce the endless variety of things visible and invisible. The old Kabalists compared him to unity, the generator of all numbers, and said that he produced all things by number, weight and measure.

In the beginning was the word, the Logos, the supreme manifestation of the unmanifested by whom all things were made.

The idea of God is conceived by each one in proportion to his individual capacity; it is the highest abstraction his mind is capable of forming, and he endows it with the highest and most transcendent attributes of which his understanding is capable. So we find among human conceptions of deity a regular ascending series ranging from the forces of nature or the heavenly bodies up to the philosophical conception of the Indian Parabrahm, unconscious because without limitations for consciousness, as we know it, is itself a limiting quality. But in every case a man's God is that which fills his soul—it is the highest and the most vast of his conceptions, if its attributes are but lowly it is because it is beyond his power to soar higher. In each man there is a saturation point beyond which he cannot progress except by one step at a time, and so the truth has to be broken up that it may be readily assimilated, for just as we cannot assimilate crude food neither can we assimilate crude truth; it must be presented to us in a manner adapted to our receptive powers, or it is to us as an incomprehensible paradox or a contradiction of experience,

But this receptive faculty though fixed and confined within certain well-defined limits at any given time, is yet susceptible of extension. At any given time it is the accumulation of our

past thoughts, our past actions and our past experience, but fresh thoughts will pass through our minds, fresh actions will be performed and new experiences will be accumulated. So that we ought to regard this receptive capacity of ours as being ever in a varying condition, liable to change and capable of expansion. And thus it is well that we should always keep this fact in mind and always be prepared to allow such a share of the truth as we possess, which share is the absolute truth to us, to increase and multiply; so shall we be able to make real progress in our comprehension of the mysteries by which we are surrounded, and arrive gradually at a more perfect understanding of the hidden causes by which the whole universe is governed and sustained. Woe to those who fail to recognise this immutable law of progress! If they endeavour to solidify, as it were, their receptive capacity, to narrow the vessel that contains the truth for them, their onward course will be checked, and it will be well for them if they do not retrograde, or add to the number of wrecked lives that strew the shores of human life—and warnings to the careless and the slothful.

All the things, we have said, are the manifestations of the one life ever working and ever producing fresh manifestations of the unmanifested in never ending variety. So we see in the material world that all colours are produced by the combinations which make up the one white ray, and the forces that form the study of the scientist are conjectured to be but the variants of one single force.

Just as the one life works in the material universe through its ceaseless combinations, so too in the complicated organism we call man are all the changes both of body and mind the products of the same one life, the ever flowing blood that courses through his veins, the constant throbbing of his heart, the continual

decay and renewal of the substances of which he is composed, the thoughts generated in his brain and the actions of his body—all these are due to the one force acting under the one law; but if this be so we are next led to inquire what part there is left for the individnal man, if the one life does all. And here we come upon a mystery, a mystery that cannot receive its full solution until on a higher plane, whence untrammelled by the limitations of this material existence, and endowed with a consciousness that will enable us to cognize objectively what now we can but guess at subjectively, we shall be able to behold things as they really are. This mystery, reserved for those who have passed throngh the higher stages of initiation, is the mystery of the human will. All we can know now, though even that is sufficient to guide our course of action and to enable us to keep in the right path, is that if we trace back the springs of action as far as we can, to find out a starting point in man, at the end of our search we are brought face to face with this mystery of the will. And this is to us the synthesis of the action of the one life. But for the will to live that exists in every human being though how strongly few know save those who have been in actual peril of losing life even what are called involuntary functions of the body could not go on. Even those functions are in the first stages evoluted by the action of what we may call will, and though their action has become so habitual as to appear entirely automatic, the fact that some persons are able to check or accelerate them at will proves that this is not really the caase. In the action of what are called the voluntary muscles the action of the will is clearly discernible. As to the limits of that will it is not our purpose to speak. The disputes of casuists on this point fill ponderous tomes, and bitter has been the strife over this much vexed question, leading from its very

nature to fruitless results. Whatever the actual extent of the freedom of the human will considered in the abstract may be, we know that in the case of individuals there is at least always a choice as to the adoption or otherwise of any given course of action. When that course is finally adopted it may doubtless lead to much involuntary action on our part; but the initial choice is ours, and that initial choice is the birth-right *par excellence* of humanity. Nor is man left without a guide to enable him to choose rightly. First he has his reason, that divine attribute which separates him from the lower creation; and this enables him to ascertain the true nature of the circumstances amid which he is placed, to weigh all the causes for and against a given course, as well as to ascertain what possible courses are open. And then he has the consciousness of two abiding principles by which to guide his choice, and these are love and justice.

The true path is the one indicated by these; by love, because love is in its essence the realisation of the divine unity of our common humanity, and by justice, because absolute justice is the perfect manifestation of the one law; and these two principles, which have been called the love of man and the fear of God, are the infallible guides of all who would win divinity. Innate in every man, though often clouded and transformed by wilful neglect so that they seem to be angels of darkness rather than light, they are the twin sisters who conduct man to his true goal, and those who follow them unwaveringly will attain at last that perfect divinity that transcends all human power of description, and will be filled with that perfect peace, which, passing all understanding, is the heritage of the elect who have fought and conquered in the great battle.

CHAPTER II.

"I certainly cannot be this body—a mere collection of the various Tatwas; nor can I be any one of the senses (for the same reason), I must certainly be something quite apart from both of them."—*Aparoxanubhuti.*

"Scenes of earth,
And heaven are mixed, as flesh and soul in man."

The one characteristic which we are able to predicate of the universal life as persistent and invariable throughout its infinite variations is that of *never ceasing endless motion.* That motion is the one attribute that can be truly said to be eternal, forms disappear and are replaced by fresh ones, beings are continually being transformed into higher types, nothing is still even for a moment; wherever we turn our eyes through the whole universe, we find the same everlasting motion. No particle of matter, however solid it may appear, however fixed its shape may seem, but is in a state of continual vibration, as if, endued with a latent soul, it was struggling to burst the bonds by which it is limited, and enchained, and was trying to escape to a freer region where it could find scope sufficient for its now imprisoned energies.

Analysing this motion to find in what it begins, to trace it to its source and origin, we find that all motion is derivable from simple vibration, from a mere shaking, and from this may be formed all the varieties of motion with which we are familiar even to that which seems the most elaborate—the motion in a spiral or rather helical direction such as we see exemplified in the growth of plants, around every one of which is drawn a spiral line formed by the sprouting points of its branches. And let us here note that in the spiral formation of every plant and tree, proceeding as it were from the upward motion of its growth as it seeks the sun, we may recognize a

proclamation of the law, written plainly for those who have eyes to see, by the very finger of mother nature herself that cyclic evolution must ever proceed in a spiral direction, cycle following cycle in similar though unequal curves, parallel yet ascending ever progressing upward and onward. And one thing more is taught us by this eternal motion and that is the constantly varying character not only of separate particles of matter but of the whole, whole considered as an aggregate, and so its contemplation should act as a warning and an encouragement; a warning against the egregious folly of imagining that the universe will stand still until we are ready for its further progress, or that there is within our immediate grasp a state of final perfection having reached which we may rest on our oars and lay us down to sleep; and an encouragement in that we know that cycle is moving on though the wheels of time seem to have ceased their revolution, and that in the womb of the eternal cause there still remain heights of grandear as yet unscaled and glories as yet unseen by mortal eye, laid up in store to be scattered abroad in the brighter future—in that golden age which we cannot yet see and may never behold with our present eyes but for which we are yet able to work in the firm assurance that its advent though delayed is certain, and that every honest effort will hasten its approach.

Now let us turn to man and trace out the beginnings of motion in rational action.

And first let us assume the presence of consciousness. From one point of view the entire universe may be looked upon as an aggregate of different states of consciousness. For, if we believe the whole to be a unity, and the visible multiplicity to be only apparent, and the same one life to be working through all, then we may say that each particular entity, from the mineral to man, is a manifestation of the one, limited as to extent by the

material organism and environment of the entity in question and each man differs from his fellows and from himself in previous incarnations by the difference in the limits within which the universal life is able to become manifest through him. Or again if we imagine the universe to be the manifestation of the absolute consciousness, then the apparent differences may be expressed in terms of the limiting organism and their environments; hence the consciousness of each entity is the absolute consciouness itself but latent except as in so far the nature of that entity allows it to become manifest.

This latter view may help us to understand what is meant in Theosophic writings by the attainment by men of different planes of consciousness.

The contents of our ordinary waking consciousness may be roughly divided into self-consciousness, the feeling "I am I," the products of memory and present perceptions. Now on whatever plane we may be conscious, there must evidently be, as a central unifying point, some sort of self-consciousness, but that self-conciousness will vary in the extent of its range as its field is extended. The intense feeling of separation for instance which prevails on the conscious plane will gradually disappear as highir planes are reached. Next it is plain that the contents of our normal memory are on the whole all on the plane of ordinary consciousness, hence if we are to rise to a higher plane, that memory must for the time being become obliterated and we must live entirely in the present without any reference to past.

The third point to be considered is present perception.

Now if it be true that our normal consciousness is but a reflected portion, so to speak, of the absolute consciousness, and if it be further true that it is possible to extend our limits, we are led to inquire into the nature of those limits.

First it is evident that things on the higher planes continue to exist whether we see them or not. What prevents us from seeing them is first memory and secondly our present perceptions which, with self-consciousness, together fill up our field of consciousness.

If then we are able to transcend these limits (1) by eliminating memory and (2) by becoming impervious to our normal perceptions so that they fail to make any impression on our minds then there will be as it were an empty space, an open field of consciousness. But if we suppose there are many degrees of consciousness above our normal state before we can attain absolute conciousness ; then although the normal objects of perception on our ordinary plane will not affect us, yet as the one life is always working through our minds its energy must find an outlet in manifestation, and the normal field of its operations being closed to it, it will work in that of the next higher plane, (for as we have not habitually experienced this higher plane we shall not be able to transcend it) and this is what happens in Samadhi, and similar conditions.

Of course this attempted explanation starts with the postulate that cousciousness on higher planes is possible and although it is difficult to realize the full meaning of this fact unless such higher consciousness can be realized subjectively some idea may be formed of its means by a study of the accounts of clairvoyant powers exhibited by mesmerized persons and others while the manner in which normal perceptions may be transcended and fail to impress our minds can be experienced by any one who will concentrate his mind on one single subject to the exclusion of all else.

. A further aid to the comprehension of this subject will be found in a careful consideration of the various qualifications stated to be requisite for those desiring to attain the higher life,

and then comparing the mental standpoint of one who possesses these qualifications with that of the mass of ordinary men. The reader will then be able to understand how this difference in the mental stand point of the persons will, as it were, make the universe assume a different appearance to each of them and so bring about a difference in their respective planes of consciousness.

Going back then to man, we find that behind all rational action there must exist the element of mind. Before a man can acquire the habit of right action he must acquire the power of right thought. The main object of all mental education is to enable a man to think correctly so that he may be able to solve any problem presented to his attention, to decide upon any particular course of action to be followed and to form a just opinion on any subject with which he is in any way concerned. In these days of running to and fro, when books are multiplied and learning is to be treated as something to be shovelled up and crammed into human minds like corn into a sack there is too great a preponderance of formal over true knowledge ; the assimilative faculties are taxed to their utmost and the strain upon them is so great that the reasoning powers become weakened, and our opinions are but too often the echoes of those of our companions, and we adopt a prevailing tone of thought as we adopt the usual garb of our class and nation, without question and without reflection contented with the endorsement of those around us and regardless of intrinsic merit or the contrary. Our intellectual baggage consists of huge and unwieldy collections of facts, often unsorted and undigested half of them showy but useless, clogging the machinery of our mind until its motive power is but a borrowed force differing as much from its rightful function as the movements of a galvanised corpse do from those of a living human being.

The simplest form of thought is perception. Before we can draw an inference we must perceive the data on which our reasoning is to be founded. But perceptions are useless if they stand alone. Tho bare knowledge of a fact cannot make any one either better or worse unless he is able to draw an inference therefrom. We must not only perceive, we must also compare. If we consider the simplest form of thought, the prime factor into which all compounds are to be resolved, to be perception just as we saw shaking or vibration was the prime factor of all motion ; then we may say that inferences represent the simplest form of reasoning or thought in motion, and as the most complicated machine we can conceive must be bnt an elaborate combination of levers, so we may say that all living thought or thought in action, is a combination of perceptions set in motion by inferences. Since perceptions are the prime materials with which we have to deal, like a skilful artizan we should take care that our materials are of as good a quality as posible and that they are above all things perfectly pure. To effect this we ought to make a very careful examination of the thing perceived. As things appear to us, they are seldom unmixed, each idea is clothed in some garment or form, the attendant circumstances may so veil the real object of our view as to make it hardly distinguishable. What we have to do then is to divest the object of our perceptions as far as we can of all that does not intrinsically belong to them and diving down to their true nature endeavour to see into the depths of inmost souls, so to speak. Many neglect to take the trouble to do this, many have not the power, because they have not tried to begin, for this art becomes in some sort a gift, a sort of intuition, like the power of diagnosis in the skilful physician which enables him to see ot once the disease under which his patient is suffering, distingnishing it from others whose symptoms are similar

Accurate observation and searching and analysis are needed to acquire this faculty and these must be checked by the results of previously acquired experience. We should in fact try to reduce all our observations to terms of the absolute as far as our idea of the absolute will allow us to do so, and by this absolute we mean such portions of the whole truth (which no man in any ordinary incarnation can expect to behold wholly unveiled,) as we have been able to assimilate.

This case of which we have spoken as necessary for accurate perception is especially needful when we are estimating the force inherent, in the object perceived and the category in which it is to be placed. Some things are of the nature of great trees from which spring many branches, while others are of the nature of branches springing from some tree, and it is before all things necessary to distinguish between the things belonging to trees and those belonging to branches. Nearly all the errors of judgment made by men, nearly all those differences of opinion and belief which have been the means of bringing death and suffering to men, have had their origin in inability to draw this distinction with accuracy. Look for instance at the ghastly, blood-stained record of sectarian strife, and see how plainly traceable these differences have been to this want of discrimination. How seldom has the matter of dispute been of vital consequence and yet it seems as if the more pretty the object of strife, the more virulent the feelings of opposition created. Even in matters of private concern, how few would be the disputes if people only took some pains to form a right estimate of the intrinsic value of the disputed points.

Perceptions must also be compared with one another and their relative value estimated, and arranged, as it were, in series of ascending and descending gradation. But that we may gain any advantage by these perceptions in the shape of addition to our

experiences it is necessary that we draw inferences as the result of our comparison and arrangement.

That is having assorted our materials we must determine their collective resultant and so will a complete thought be produced. We might say that if we imagine an arrangement of our perceptions according to their respective values, representing them by lines of different lengths drawn in different directions, we should produce a sort of diagram of the whole collective concept and that diagram, interpreted by past experience of what has happened in similar cases, will represent the inference drawn. Man is unable to create a single particle of matter, all that he can do is to arrange particles or aggregations of particles in such a manner as to form articles that will be of use to him in his life. So in like manner we are unable to create a thought. We are able to perceive and to draw inferences from our perceptions and that is all. All the products of the highest thought that ever entered the brain of man may be traced back to their primal constituents in this manner. The totality of our perceptions and inferences form the sum total of our experience.

But as each man is an organic unity formed of many parts, each having a different office, whilst in the aggregate they form a compound unity adapted to the various exigencies of human life at every part of its evolutionary journey, so in like manner our minds or mental bodies ought to form such unity adapted to any call that may be made upon their energies. And it is necessary that this should be the case for, just as a unity is needful in order that the body may develop in a regular and continuous manner, so, it must be remembered, our development does not stop at the physical body but is carried on in higher principles as well; and the channel to reach these lies through the mind. As it is the object of man, taken as a whole to attain divinity

and in each incarnation to make as much advance towards his goal as possible, so it is the object of the mind to arrive as far as possible on the road leading to the comprehension of the whole truth. But we have said there is a certain saturation point for any individual at any given time, and also that this point is capable of removal in a progressive direction. Man, it has been said, cannot behold God and live, and if the whole truth were to be suddenly revealed to one unprepared, physical death would result. Hence progress must be gradual, each step must be firmly planted, every new idea must be thoroughly assimilated, each new theory must be thoroughly, tested. Let us endeavour to present some idea of a practical method of right thinking. First in order that our mind may be easily adapted to the varying calls made upon it we ought to reduce our intellectual baggage to the smallest compass possible. We ought to endeavour to form a sort of mental touchstone, a formula of universal application instantly ready in case of need. We ought to codify our experience and fashion its conclusions into an organically united whole. It must be remembered that all truth is one, and our portion of truth is for each of us the absolute truth so far as it is within our capacity to perceive it. Thus our codified experience will be an absolute formula to us, and so capable of resolving all problems. Every one though for the most part unconsciously forms such a formula for himself and in it finds a complete explanation of all things in heaven and earth, so far as they affect him and are within the limits of his comprehension. And this formation not only takes place unconsciously but also we may say, automatically. The one life works through mind as well as matter; and here too its activity is unceasing, its motion unending. We cannot prevent the occurrence of renewed perceptions which are con-

tinually conveyed to us through the channel of the senses. The ceaseless motion compels us, or at least urges us, to draw inferences wherever they are possible, and whenever we voluntarily shut our eyes to the inferences deducible from observed facts we do so by an effort, though through constant recurrence such effort may at least become a fixed habit. The nourishment, repair and waste of the body find their analogies in the processes of the mind. Old ideas shown by riper experience to be erroneous are rejected and new ones take their place. Here again much is within the power of our own volition. We ought never to allow ourselves to retain an erroneous idea when once its falsity has been thoroughly proved to our reason. Much courage is often necessary to carry out this rule, but if any real progress is to be made, it must be strictly obeyed. Prejudice is the poison of the soul, and the man who willingly entertains notions that he knows to be false is a mental suicide. On the other hand we should endeavour to encourage the growth and increase of our share of the truth but we ought to take care that this increase is a process of development and not the mere piling up of atoms into a sort of heap, each atom disconnected with its neighbours. We must always remember that from the law of motion above enunciated this body of truth cannot remain a constant quantity. Hence we ought not to try to solidify it in such a manner as to stop its further development. But we too often check this further development instead of promoting it. To look at things as they really are, stripped of adventitious surroundings and all the artificial glamour that clothes them, requires both courage and exertion, and when we have once as we think arrived at the end of our letter, when after some exertion we have made a serious examination of the contents of

our mind with a view of ascertaining how much we really do know, and have arrived at some sort of conclusion as to an explanation of life and its purpose, the temptation is great indeed to persuade ourselves that the task has been accomplished once for all, and that it at least may be left in peace. For a habit of thought like other habits is easy to acquire but difficult to forsake. The natural desire of comfort one of the most potent of the many foes which beset the aspirant in his upward progress, is ever urging us to avoid any exertion so long as we can find the least excuse for shirking it. But the fact is that the mind needs continual watching, since it is a fertile soil not only for beautiful flowers but also for all weeds which are only too apt to flourish unperceived and spread their influence on all around. Each one ought to make a searching examination of his mental furniture to discover what he really believes to be true and why he believes it to be true. For just as a man has no right to harbour prejudice, so is it in all cases his bounden duty to be able to give a reason for the faith that is in him and he must take care that his reason is thorough and complete as far as he can make it so to himself, whatever it may appear to others. Every idea in our minds which we believe to be a true one ought to be thoroughly tested as far as possible by the results of our observation and experience, and in all cases in which we have been able to evolve a conclusion that is of the nature of a law we ought to try whether it agrees with other laws, always testing our mental edifice two ways by theory and by practice. Further we ought to endeavour to reduce the contents of our mind as far as may be to a series of connected laws of living active principles ; and these principles should be as conclusive as comprehensive and ss few as possible. But as they must

always be connected, we should endeavour to include tham all under the leading principle or law, which should stand to the rest in the relation of a root from which all the others spring or a germ in which they are all contained. Having once erected our edifice as perfectly as we can, every part in organic connection with all rest, and each part thoroughly tested as far as our capacity will allow, it will not be so difficult to make additions, alterations or improvements, and this we should faithfully do when necessary. If such additions and alterations are not made from time to time the inevitable result will be that the mind will crystallize. Moreover this crystallizing process beginning from the outside will proceed in an inward direction. Thus the mind will become narrower and more incapable of taking in new ideas, and so more incapable of progress until it becomes a limitation and a barrier instead of an aid to the attainment of perfection. But if we thus arrived at an estimate of the truth let us not rashly abandon it on the appearance of some small flaw. There are some persons who are continually changing their religious opinions *en masse*; and it will almost invariably found that such persons ultimately adopt that system of thought which promises the least responsibility. It seems as though the mind can only make a certain member of these gigantic changes, and that its power of going through a complete service of transformations is limited, so that after a time it becomes worn out and incapable of fresh exertion in the same direction and sinks into a sort of apathy. If we have fairly tested our stock of theory, taking every precaution to eliminate prejudice, giving a full and strict account for each opinion and each belief, then if it has stood the trial, we may be sure that it contains a certain portion of the absolute truth though its from may be indefinite or capable of improvment. It is folly to cash

it all away at the first difficulty. Every man has the capacity within himself of arriving by his own exertions at a knowledge of the absolute truth so far as he is capable of comprehending it. He is capable of obtaining a measure equal to his receptive power if only he will faithfully and courageously strive to do so. No fresh theory should be formed and no fresh law should be adopted that involves the renunciation of an old one, unless the new is capable of solving all the problems solvable by the old one. We must reconstruct our edifice; but no material must be thrown away and wasted. It will again sometimes happen that we are confronted with what seems an anomalous idea one which will not fit in with our previous stock of theory, though we are fully convinced of its truth. Should this take place let us neither destroy the already existing structure nor reject the new truth, but store it in some corner of our experience, patiently wait for some fresh deduction which will enable us to find a place for it, and this we may do quite confidently for we know that truth is *one* though we are only able to look upon it piecemeal. Conscious development on some such lines as we have indicated will carry us onward a long way on our road, for we shall thus become workers with and not opponents of the universal law and a part of universal mind. The strife will only end with attainment and watchfulness must be continually maintained until the goal is reached. But the prize is worth the winning and the crown is worth the fight. The final benefit is not confined to the individual combatant alone, but all humanity—the whole universe will be partakers in the victors spoils, and the results obtained will go to the formation of a fresh starting-point in a higher cyclic course of cosmic evolution.

CHAPTER III.

> Who am I.? Who is this evolved ? Who is its creator ? What is the Material of which it is made ? This is the form of rational thought.—*Aparoxanubhuti.*

In examining any object whatever there are always three things to be considered, the object itself, its environment and the relation of the one to the other. But in this universe all things are in motion, and so whether we are considering separate objects or their collective surroundings, we have in all cases to do with a state of unstable equilibrium and not a state of absolute rest. The one life works through all and its activity never ceases.

All things are continually working towards development by evolution. If we take the simplest living structure, we find that it has nothing else te do but to go on taking in nourishment for the repair of waste and the formation of fresh issue of substance, and that its capacity to do this is only bounded by two things; its own capacity and the supply available. It is forced to go on thus taking in nourishment, &c. because it cannot keep still–the one life is continually urging it on—and it proceeds in its evolution along the line of least resistance. It must obey the law and continue to grow or die. But as development goes on there comes a time when specialization and differentiation of organs sets in and there is more than one process open to it. Now the process of development is the product of the action and reaction of two antagonistic forces, the force of the thing developed and the force exerted on it by its outside environment. The thing which is developing draws its sustenance from without, and this process may be described as the manifestation of the unmanifested, or the differentiation of the undifferentiated, and in as much as whatever such an

objecct takes into its own being from outside alters the constitution of that outside and lessens its totality, it is evident that there must be resistance from outside.

Thus there are always the two forces at work, and there is an inducement to the developing body to try and keep still in order that the outside resistance may not be encountered, or, in other words, instead of allowing its own energy to work on the outside to let the outside work on it. For while the thing is always being urged on, by the action of the one through itself, towards development, its undifferentiated environment is always working in the opposite direction, namely, towards the disintegration of the integrated. That this is so follows from the law of vibration which may be takcn as the type of simplest motion, because every object always tends to communicate its own system of vibration to any other object, which other is also in vibration because all things are in motion and sufficiently sensitive to be affected by its motion, or by that of those bodies whose vibrations are sufficiently nearly related to its own. Thus every particle of the universe, whether "living" or "dead," is acting directly or indirectly upon every other part. Moreover when organs have been differentiated to a certain extent and more than one organ has been evolved, there comes a time when the same result may be attained in more than one manner. There thus arise two conditions under which the element of choice may come in; first, the choice of resistances, and secondly, a choice of methods by which a result may be attained, and the latter choice is related to the former, because the main subjective question to be decided by the organism in making choice of method is which of the two resistances is to be obeyed. Thus, as we say the lower nature is continually warring agaist the higher. When the period at

which this choice is possible arrives, the evolution of mind sets in, so that mind may be said to be the product of the action of the one life in individual objects together with the force exerted by all things upon one another, and in this way we may form some idea of how mind is derived from the complex action of the one life. Again since all things taken together form a unity, and the higher we go in the scale the greater becomes the development of mind, though as we have seen it is derivable from the same source as physical phenomena, so we cannot but imagine that, reasoning by anology and carrying our conception to the utmost limits of thought, there must exist in the universe something that answers to a universal mind, for we know by experience how one mind acts upon another, and if we carry this idea a little further, it is evident that every mind acts upon every other mind, because each is interlinked with each in infinitely complex bonds of connection, and we are forced to the conclusion that if evolution produces mind in the individual in the manner pointed out, so, in like manner, in the whole as well as in the parts the interaction of mind on mind must produce some larger thinking organ answering in its capacity to the total amount of the already attained manifestation of the whole. This universal mind may be conceived of as the aggregation of all the minds in the universe, just as the human being is the aggregate of all the cells in his body. Surely if we believe in the unity of humanity through the divine life which is one, and yet is more or less individualised in every living being there must be somewhere a standpoint from which we can regard the whole human race as one great man endowed with the capacity of thought as well as action, and thus we may arrive at a position from which our fellow

men are not only our brothers but also part of ourselves, with a deeper claim to our love and good-will than can be furnished by any lower consideration.

As the fire follows the stroke of the steel on the flint, so action follows thought. Action is indeed the legitimate outcome of thought, and if not followed by action thought is sterile and useless. It is the prerogative of the mind to act as the directing and also the restraining power of the body, and rational action is the result of combined thought and will. There is, however, a diviner manner in which thought may become realised and meet with its due expression and this is by means of speech. Who shall measure the mighty power of spoken thought. The word that was in the beginning seems to indicate the faculty of speech as the readiest, the most satisfactory manner by which man is enabled to affect his fellowman. Most of us have realised the magic power of the orator and known what it is to stand spell-bound, riveted by the chains of a thrilling eloquence that makes each fibre vibrate with the pulsations of a noble emotion, and we know too how afterwards the words will hunt us and urge us to realise their meaning in action. At such times the speaker seems to have the power of clothing his whole soul in his words and to send it forth to others, so that heart speaks to heart, and from the mutual contact there rush forth the lightning flashes of noble resolve from the storm clouds of awakened emotion.

Again, when we turn our own thoughts into words, they may be of lasting benefit, even though none other be within hearing. Expressed in speech thought is brought to a focus, it loses its vagueness, it becomes endued with a body and the power of action, and becomes the starting point of a further advance.

Speech, the expression of thought in words, is a help towards the fixing and consolidation of our ideas, spoken of in the last paper and from the very nature of language we are enabled to perceive limitations that were invisible while the ideas were still in the bosom of half latent thought. By speech our ideas are brought into the clear light of day from the twilight of indefiniteness.

But let us proceed a step backward from rational speech to its vehicle sound. Who can fathom the depth of the mysteries of the power of sound? How strange it is that this impalpable inarticulate vibration of the ethereal waves should produce such strange effects! Why is it that such inarticulate sounds as the sighing of the wind amongst the trees, the beating of the sea waves against the shore, the hum of a mighty city, have such power to effect our souls and bend the currents of our thoughts, until they seem to us like voices out of the great unseen, repeating tales of mystery and whispering the secrets of the unknown. And then mounting higher let us bow before the mystery of the subtle influence of music. No words are needed for its expression, yet it makes its way into our hearts, freighted as it were with the deepest workings of the composer's soul yet when we decompose sound, we find that even the most elaborate symphony resolves itself into a combination of but two elements, pitch and rhythm. But like all other pairs they produce in combination a third, and that third may be said to have life. In the appreciative hearer there is no emotion that cannot be stirred by an appropriate kind of music. We have often wondered why some master of the art has not attempted to revive the ancient idea according to which each passion had its appropriate musical mode by which it could be called into play and endeavoured to analyse these modes and point out their

characteristics. It may be that in time to come some one working in this direction may discover how not only emotions and passions, but also ideas, can be awakened by appropriate modes. As it is, even an appreciative observer of ordinary reflective capacity can recognise the national characteristics of music, and feel, if he cannot define, their relation to the national thought and ideas. Who is there that has not recognised the spirit of idyllic purity that is breathed by the German folk songs, the mysterious wail that runs through the Celtic music even in its themes of proudest triumph or lightest gaiety, and there are some compositions that seem to reflect not only the country but even the tone of the society amid which they were written. Particularly is this the case with popular and generally ephemeral compositions, and perhaps this is why they become so popular for a time. What are called musical people seldom give these points much heed, but for the simple minded man there may be a revelation even in the air of the operetta or the chorus of the music hall, in the refrain of the café chantant as well as in the symphony or the opera of the master. It is only the wise man who can learn serious lessons from what seem trifles to the crowd. Every spoken word makes a distinct impression upon the universe as a whole as well as upon the individuals to whom it is addressed, and when that word is the enunciation of a vital principle of a great truth, its effect may be truly marvellous upon a people or a nation. Man's inner light is always urging him to do the right and follow the dictates of the highest truth with which he is acquainted, and so it comes to pass that whenever any portion of the absolute truth is enunciated in such a manner as to be intelligible to the masses, it will act as an important influence on their conduct, and that influence will be contagious, and it will grow and will

create for itself a sort of body filled with life. And there will be the one life acting as the urging impulse in the background, and so that word will proceed on its mission and accomplish its work, breaking down all that would impede its progress. Once a portion of the truth is floated, it seems to go on gathering substance to itself, and gaining fresh impetus with every forward step, until at last it becomes irresistible. It is then universally accepted without question and becomes a truism. The wisdom enshrined in proverbs and popular forms of expression furnishes examples of what has been stated, or rather they are land marks or milestones along the road traversed by the gradual unfoldment of the unmanifested. A living example of this power of floating truth is to be found in a study of all great agitations or collective movements of mankind for a common object. Behind each of these, those who care to seek will find there is a certain word which sums up the whole object of strife, and this word is repeated in a myriad different ways by those who take part in the struggle ; often it is only expressed by synonyms, often it is paraphrased, often it is confused with matters with which it has no concern but it is always there, and if there be any real truth in it, it will be a word of power, if not it will fail. We fear but few of those who use the phrase most often, understand the meaning of the word made flesh. It is that word or speech which, as we have said, is behind all rational action the word which we imagine to be the first manifestation of the supreme, the active power of the thought divine expressed in terms of human life not to be seized or grasped in all its aspects at one and the same time, but only when as it were, concentrated in a single human life and then easily perceived by all and applied to each individual case, just as a drawing may be tested by the application of a previously determined scale of perfection. The

word in this case has to be inclusive enough to contain all that is required in human life, its aims, its needs, its capacities, and the harmonious combination of the whole to produce the desired result. Another similar word is one which all may, and many do, construct for themselves. All have their peculiar idiosyncracies of character and have arrived at a certain stage of development ; a part of the task has been already accomplished, but there remains a certain residue of uncompleted growth.

There is already the impulse towards further progress in the activity of the one life, but the direction may need correction and there may be some imperfections which interfere with the real development. Now it is possible by comparing our own state with a more perfect one, applying it bit by bit to see where it does not coincide, to arrive at a certain estimate of the unaccomplished residue, and the value of this estimate may be expressed in a single word, which word will act as a direction and a beacon, warning us away from dangerous coasts and indicating the course to be followed. And this word may become a centre around which all the tenor of our life revolves. Or we may discover such a word as will express in germinal form all the rules which it is necessary for us to obey, if we keep that word continually in our minds, it will act as a constant safeguard and prevent us from the path. And this may be the case not only with individuals but with whole nations, as we see in every patriotic movement when the cry of "fatherland" is sufficient to awaken a responsive echo in the heart of every citizen, and to act as a gigantic stimulus to his energy and courage, prompting him to highest deeds of self-sacrificing devotion, and calling all his noblest qualities into life and activity. Such words are to be found at the root of all great movements, whether philanthropic, religious, or social, and wherever such movements meet with any marked success,

even though in much they may be mingled with error, there is always a substratum of truth at their foundation. The truth of this proposition is tacitly admitted with practical results in modern politics, for who does not know the importance attached to a good "cry" to go to the country with? The aggregate of these greater and as we may call them national or eveu universal words represents the stage of progress to which humanity has already attained; these words are themselves evolved from preceding ones and from them new ones will in time be evolved in accordance with the universal law. This collective aggregation is what has been called *the spirit of the age*, and he who by rightly estimating the value of each of its component parts and rightly understanding their relations to one another and the whole, either as checks or aids, as helps or hindrances, will be able to see that spirit as it is. But it must never be forgotten that that spirit is continually changing its form not suddenly becoming totally transformed but growing gradually changed, it also knows no rest but is ever marching onwards. For the majority however, it is well-nigh impossible to behold the genius of their own cycle. Our eyes are always blinded by the glamour of our own personality and before we can look upon the higher objectivity we must first lose sight of the lower from a subjective point of view. That spirit of the age is the synthesis of the world's actions and as our actions are but a part of the actions of the whole, we must beware of attempting to judge the whole from the stand point of the part and so become involved in hopeless error. If the higher nature would have free play the lower must be subject to it, and if we would enter into a full exercise of the higer consciouness must suppress the workings of the lower. The same truth is expressed in another form when it is said that the word was God and created all things, since we may look on speech as

simplest action and also since we can describe all action in terms of speech.

Trite as the subject is, we cannot but refer to power of speech on individual for good or evil. What others say to us affects us in a way hard to explain, and so we see the absolute necessity of restraining our own speech, difficult though it always is, if we would be perfect.

The collected actions of the universe are the result of the primary action of the one life in its infinite variations. All these simple in the beginning, assume forms of infinite complication as they are unfolded in time. It is the combination and correlation of circumstances acting in time that produces the fecundity of nature, to which must also be added the fact that each separate part of the whole manifestation is not only confined within limits as to the scope of its operations but is also limited as to its energy. Each state has its beginning and its culminating point, and then it gradually makes way for its successor. And this indeed must be so, for it is impossible that there can be a decline before there has been the attainment of the greatest possible height. It is not until we have ascended the mountain that we can look upon the plain as a whole, and it is not until we have seen the completed work that we can judge of its real value for good or evil, and as each step is one in advance, such advance cannot be made until it is plain in which direction it is necessary. And if we would study attentively the causes of the rise and fall, of nations, of the changes in the formation of opinions and beliefs, we might learn many a lesson as to workings of the one life and see how its infinite variations are produced like the harmonies of a musical note from a common centre or starting point. Each cycle as it comes into existence is the expression of some such word of power, and outside the limits of what that word implies

it cannot proceed. Certain gifts, certain faculties, a certain share of the truth, are the heritage of each cycle, and its capacities are in proportion thereto. For the cycle that is to succeed there are higher possibilities. But each successive cycle and each successive epoch is directly the descendant of the preceding one. There is no real break of continuity, and it is only after it has passed that we are able for the most part to see where the change actually took place and even then we shall find, if we look closely enough, that the real causes of the change had their origin in a still remoter and perhaps invisible past. All we can predicate with certainty is the moment when they came into actual operation in such a manner as to divert the current of events into a fresh channel. Thus we see that each epoch is the generator of its successor, being in turn generated by its own predecessor, and the analogy between man and the universe is revealed. For in human life the same thing takes place. What we are today is the result of a step beyond what we were yesterday what we shall be tomorrow is contained in the possibilities of today, so it is with our circumstances, they are the outcome of what has preceded and the whole is again limited by the possibilities of our epoch and nation. Given precisely the same original capacities and how different will be the result produced by an education, in China in England and in Kamschatka. A Newton brought up amongst red Indians would never have the necessary scope for the discovery of the binomial theorem though he would undoubtedly achieve such intellectual greatness as lay within his reach. The one energy is ever the same, only its form changes. So similar motives active in different people will produce very different actions, even if intended to produce a similar result for the opportunities and circumstances of each are different. Thus we must beware of judging others. It is always easy to blame another for not

pursuing the course of action we imagine we should have adopted in his place but we forget that his circumstances are not ours. So too we often find fault with another for not putting his thought into our language instead of trying to get at and appreciate the thought itself. Moreover we all know what pain we cause ourselves when we have said what has given pain to others.

Therefore it behoves us to restrain our speech; to speak only truth; so to speak it that others may understand what we really mean, remembering that the stand point of the hearer is not always identical with that of the speaker. As we often misunderstand others, so we ourselves will often be misunderstood; but through whatever difficulty and whatever sacrifice of self our path may lead us, we must steadily aim so to order our conversation that "the tongue shall lose the power to wound, and the ear shall lose its sensitiveness." Only then "will the soul be able to stand in the presence of the masters."

C. J. WIGMORE.

PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM.

X.

The two-fold action of the Law of Karma on the various Planes.

"All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage."—*Dhammapada.*

"Therefore you who desire to understand the laws of Karma, attempt first to free yourself from these laws; and this can only be done by fixing your attention on that which is unaffected by those laws."—*Light on the path.*

By the term Karma we understand the law of conservation of energy which regulates the effects of merit or demerit. It is the law of compensation on a plane where individual will and reason comes into action; the law by which merit receives its reward and demerit its punishment; not according to the arbitrary decision of a natural or supernatural judge; but as a certain and necessary consequence of thoughts harboured or acts performed. To be capable of merit or demerit, it is necessary that the being deserving punishment or reward should be to some extent a responsible and resonable being, because only such a being is competent to judge of his actions and to choose between good and evil according to his own will. A stone, a plant or an oyster cannot voluntarily confer benefits, avoid dangers or discriminate between good and evil and although the law of cause and effect holds good on the lowest physical planes as well as on the higher ones, the law of Karma can only be

said to come into operation when moral responsibility has commenced and it must cease with moral responsiblity. Life is made up of the result of previous Karma gained either in this life or in a former one, and of the action of the will either consciously or unconsciously induced. The lowest kingdoms of nature act entirely in accordance with the laws of nature that control them, there is no exertion of individual will, consequently no individual responsibility, no merit or demerit, no punishment or reward. In the highest spiritual plane the individual will is entirely controlled by the universal will which is set in motion by supreme wisdom. There can be no more deviation from the law, evil intentions and evil acts have become impossible; to do good has become a matter of course, which does not need to be decided on or considered for a moment. There is no more choice and consequently no more merit, and no more action of the Law of Karma. To express it in other words. On the lowest planes of life desire has not yet attained to consciousness and consists only in the form of unconscious attraction and repulsion, on the highest spiritual planes selfish desire has ceased to exist and there is no more necessity to choose between good and evil, because every thing is good.

This brings before us the question. What is good and what is evil? And we shall find that good and evil, in the sense in which they are commonly used, are relative terms, that an action may be good in one plane and at the same time bad on another, that what may be good for one individual may be bad for another, and absolute good can only exist on the spiritual plane, while absolute evil can exist nowhere. Whatever is relatively good in one direction is relatively evil in another direction. No light can be imagined without darkness, and the word darkness has no meaning unless it refers to a contradistinction from light. To decide whether an action is good or

evil we must first analyse its effects on all the planes of existence, in the physical, astral, intellectual, moral and spiritual planes, sum up the good results, compare them with the evil results it has produced, and the balance will shew whether the action may be called good, bad or indifferent.

An action may be said to consist of three elements: the Motive the Performance and the Act. A Motive (desire or impulse) may exist without being put into execution, and only when it is put into action does it become an act; an act can only be accomplished when it is performed; but an act can be performed without a motive. The performance itself is only the mechanical process of putting the will into action and as such it possesses neither merit or demerit, but the means which are taken for the purpose of accomplishing a result constitute intermediate acts and produce intermediate results. We see therefore two essential elements, which in a complete action come within the operation of the law of Karma, the motive and the act, each of which produces separate effects on separate planes; but which interact and react upon each other. The conservation of energy and the indestructibility of matter—in the physical as well as in the metaphysical sense—hold good on the higher as well as on the lower planes. All motion, whether in the material or spiritual world, is the result of previous motion on the plane on which it exists and produces subsequent motion on the same plane. A motive power on the physical plane can only produce a mechanical result on the physical plane, but the results of a mechanical action may give rise to mental emotions, intellectual processes, moral tendencies and spiritual aspirations; which again may react down to the physical plane. A mental impulse belongs to the astral plane; and as such it acts on the astral plane but the physical acts induced by a mental

impulse is governed or directed by intelligence, it will have its primary effect in the sphere of the intellect, if it is under the guidance of moral considerations or spiritual aspirations, the higher spheres will be the ones primarily affected. A motive without an act cannot affect the physical plane directly; but the disturbances caused by it on the astral plane may induce important changes on the physical plane. A sudden terror—for instance—may cause the heart to cease its action, the blood to recede from the brain and so induce death. Hate, love, revenge, jealousy, greed, envy, malice etc, leave their impressions (which may become more or less permanent) on the features; the mind moulds the physical body and a man's character is usually more or less perfectly expressed in the lineaments of his face, the development of his skull and the proportions and characteristics of the various internal and external parts of his body. If the motive originates from a high plane the effects acting through the astral plane upon the physical plane will be more powerful and lasting. So for instance a murder may be committed under a sudden impulse and on the spur of the moment, and the act may be regretted as soon as the physical force necessary to perform it is expended; but if the act is the result of long continued reasoning, there will be little or no regret unless new causes come into action to produce a change of opinion. A motive—even without being put into action—is an accumulation of energy which cannot be annihilated, but which can be changed into another form, and be used in a different manner from that originally intended.

An act without a motive deserves neither merit nor demerit and can only primarily act on the lower planes, where it is governed by the law of cause and effect; but the results of that involuntary act may be productive of new causes which may affect the higher planes and from them react again upon the lower

ones. If I break my leg by an unavoidable accident, I deserve neither merit nor demerit; but the primary consequences on the physical plane will be the same as if it had been broken on purpose. It was an act, not an action, because it was done without a motive; but I shall have to undergo physically the same suffering or inconvenience as if I had done it intentionally; and the suffering caused by the accident or by the confinement in the room, may give rise to new causes which will have their effects on the higher planes and from them react again upon the lower ones. A case is known of a woman who, while in a state of somnambulism, poisoned the food for her family who partook of it in the morning and died. There was no conscious motive in that act and the primary effect consisted for her simply in the loss of her family. The effects on the higher planes, such as grief, sorrow, &c. were in this case caused by the effects of that act and would have been just the same if the act had been committed by another person.

A motive may be eithor good or bad, or good in one aspect and bad in another. If we save the life of an individual from motives of benevolence, the motive will be good; if we kill an animal uselessly, the motive will be bad; if we kill one animal to prolong the life of another, the motive will be good in one aspect and bad in another. The same may be said about acts without motives. If an accidental discharge of your guns scares away a robber, the act is good; if the ball hits your comrade, the act is bad; but if it hits the robber, the act is bad for the robber and in some respect good for you.

An action to be good must have a good motive, and the best of motives amounts to very little unless it is properly executed. If we commit an act of stupidity with the best of intentions, we feel almost the same regret as if we had made an intentional mistake

and if we should happen to do a great humanitarian act by mere accident, it would give us little satisfaction, because there is no meritorious motive attached to it.

To determine whether an action is good or evil it is not only necessary that the intention should be meritorious, but that the act itself should lead to good results. If I give a beggar some money so that he may get the means of satisfying his hunger, my motive is evidently good; but whether the act was good or bad will depend on the use which he makes of the money. The act of giving is under all circumstances bad for me on the physical plane, because I dispossess myself of the sum given, and if the beggar spends the money for the purpose of getting drunk, it will also be bad for me on the intellectual plane, because I shall have cause to regret of my judgment. All this would go to make the action bad ; but if the beggar should spend the money for what it was intended, then the action would notwithstanding my loss on the physical plane, be preeminently good.

Again, if I give a beggar some money, having sufficient cause to believe that he will use it for a bad purpose, then the motive will be undoubtedly bad, and if he does what I expect him to do, the act will also be bad for me not only on the physical but on the moral plane. Should he however, in spite of my anticipations, make some good use of that money, then I shall have done a good act with evil motives—an act which may bring me a reward on the physical plane, but for which no direct good Karma could be expected on the moral plane.

We may now divide all complete actions into for classes;

Actions in which the motive may be preeminently good and the act preeminently evil. In such cases the Karma created by the motive will have its immediate good effects on the higher

planes, while the effects created by the act on the lower planes will be evil. History tells us of many great criminals who committed the most horrible crimes with the best of intentions. Torquemada burnedhercties in order to save their souls ; Robespierre butchered people to liberate mankind from servitude and to put a stop to differences of opinion. The motives which inspired such persons were undoubtedly good from a moral stand point, however much they may have been mistaken intellectually and the effects produced by such motives must necessarily have been good on their moral planes and given them some temporary happiness ; while the effects of such evil acts will necessarily be felt on the lower planes and render them miserable. A person during his life may be physically happy and mentally suffering, or he may be happy in his mind while undergoing physical tortures ; but when after death a division of his higher principles from the lower ones takes place, such simultaneous state of happiness and misery becomes impossible. He cannot at the same time rejoice and suffer ; the effect of one set of energies must exhaust itself bofore the other energies can come into play. But we have seen that the higher energies are more potential and enduring than the lower ones. They will therefore be the first to act and to unroll themselves, while the bad Karma created on the lower planes will have its effects on these lower planes whenever the individual monad redescends to them by the process of reincarnation.

2. Actions in which the motive is preeminently bad and the act preeminently good. Such actions may be imagined to occur if a person commits a selfish or criminal act, which produces beneficial results that were not originally intended. For instance a hypocrite may ostentatiously endow a humanitarian institution with funds, for the secret purpose of gaining political influence,

which he expects to use for bad purposes. In such cases the effects created by the act on the lower planes will only be felt on the lower planes. He may obtain riches and honors, but as there was no good motive to create Karma on the higher plane, no direct good result can there be expected while on the other hand the evil intentions by which his acts were inspired will produce suffering on the moral plane. Now if the sum of his evil Karma created on the higher planes preponderates over his good Karma on these planes, the evil energies must become exhausted before the effects of the accumulation of good energies can come into play. It must however be remembered, that comparatively few people do evil simply for the sake of doing evil. A motive may be selfish and induce a selfish act on account of some real or imaginary necessity, and in such cases the evil energies created are not sufficiently strong and powerful to overcome the effects of the man's good motives and good actions, and the Karma of evil will remain latent in the lower planes until the individual monad redescends to those planes in its next reincarnation.

3. Actions in which both motive and act, are preeminently good. Under this head we may classify all actions which relieve individual or collective suffering or assist in the progress of humanity, and which are undertaken without any selfish considerations. These are the actions of all truly great reformers, philossphers, statesmen, poets, inventors, artists and teachers, as well as of those persons who attend to their duties without view to personal reward or punishment to be received either in this life or in another. Such actions necessarily create good Karma on the higher as well as on the lower planes; but as no act can be absolutely good in all planes, there must be necessarily relative evil mixed up with it, the amount of which may be large

or small according to circumstances and coincidences. History furnishes sufficient examples. Some of the greatest inventors have lived and died in poverty and misery; because they concentrated all their energies on the intellectual plane, neglecting the claims of the physical plane. Often the unavoidable coincidences necessary to accomplish a good result are so unfortunate as to render it almost doubtful whether we should consider their originators as criminals or heroes. If we for instance examine the history of Napoleon I, we can hardly doubt that he began his conquests with the good motive of spreading civilisation, neither can it be doubted that by his conquests civilisation was spread and the world became more enlightened; and yet how many individuals were made the victims of his noble ambition, and how many homes were made desolate by his victories! The soldier perished in the battle, and the statesman who causes his death only knows the approximate number of his victims. They cannot accuse him as their murderer, they are the victims of casualties or acts without premeditation; the general may be responsible for the safety of an army; but he cannot be held responsible for the killing of an individual. Whether his acts are meritorious or deserving of demerit will depend on the justice of his cause and the manner in which he performs his duty.

4. Actions in which both motive and act are preeminently evil. To this class belong those actions which were performed with entirely selfish motives and for purely selfish purposes on the physical plane. They include such actions as hinder the progress of an individual or of a community, they include acts that are committed for the purpose of gratifying passions, such as revenge, lust, hatred, jealousy, greed etc. they include what are called crimes, and are in most countries punishable by law. The motives in such cases arise from the lowest planes of

thought, the acts belongs to the lowest planes and the Karma created will act on the lowest planes. Even the worst criminals have in the majority of cases some good impulses and may have done some good, and unless their evil energies are so powerful as to entirely overcome the effects of their good Karma, the evil energies on the lower planes cannot become active until the energy of the good Karma is exhausted. But if the evil energies accumulated during life are so powerful as to entirely overpower and neutralise the accumulation of occasionally manifested good energies, then the evil Karma will immediately come into action in the subjective condition and the good Karma manifest its effects in the next objective existence.

The majority of evil actions are not perpetrated from absolutely evil motives, but for the purpose of receiving some benefit so for instance a theft is not usually commited for the purpose of depriving the possessor of article desired by the thief; but because the thief wants to enjoy its possession. Such acts are preeminently evil; but as they are not inspired by any positively malicious motive, the energy of the Karma created by them is not so powerful as to overcome a certain amount of energy that has resulted from actions which were done for good purposes There is however a point at which the Karma created by good actions and the Karma created by bad actions might be so evenly balanced, that they would exactly neutralise each other. In this case the personality would have neither good nor bad energy, and it would amount to the same thing as if he had never existed, or as if his life had consisted in actions which were neither good nor evil.

5. Actions which are neither good nor evil. Under this head may be classed the actions of idiots, imbeciles and weak-minded people and such actions as are done from fear of punishment or hope of reward. While the good or evil produced by the act creates effects on the physical plane, it is the motive which makes an action good or evil in the common acceptation of those terms. But an act without any intellectual or moral motive can create no active energy on these planes; hope and fear belong to the astral plane, they may be considered as emotions of the animal principle in man. But where no higher activity is at work, there can be no accumulation of energy on higher planes; there will be neither merit nor demerit, no important Karma to produce effects; such persons are neither good nor bad, or as the Christian Bible says, they are neither cold nor hot they are useless, and for such there is no permanent existence possible, because no higher energies are brought into consciousness on the higher planes, there is nothing that could or would reincarnate as an individual. Man may be looked at as a materialised or incorporated idea or a set of ideas; but a person who has no idea of his own and no will of his own worth speaking of, an unthinking person, whose ideas are mere reflections of those of others, will, after the dissolution of his lower principles have no need for a new form in which to incorporate his higher ideas, for the simple reason that he has none such left. This fact explains the dangers that arise from a false belief in personal gods and saviours; because weakminded men and women will not exert their mental energies; thinking that an invisible saviour will do for them what they ought to do themselves; the motives of their actions are caused by cowardly fears or idle hopes and they gradually lose their individuality unless they are aroused and made to exert themselves, and so create Karma.

6. Actions which are absolutely evil. An action to be absolutely evil, would have to be one in which the motive as well as the act would be evil on all planes and in every aspect, and such an

action is unthinkable; because every intellectual motive has some object in view by which it desires, then the act was good for that purpose. Moreover most criminals commit acts by which they themselves at least desire to receive some benefit. An all-powerful being who would want to destroy the world, would do so for some purpose, and the suicide who seeks to destroy himself wants to escape from life. But there are actions which very nearly approach absolute evil. Such actions are those which are committed for the sole purpose of doing evil without receiving thereby any personal benefit. If a great deal of intellectual energy is employed to execute such actions, the energies made active will be very strong, and in proportion to their strength will be their duration. The ideas which make these energies active, necessarily do not rise up to the moral plane they move entirely in the sphere of the intellect and we see therefore in such cases a strong and enduring energy accumulated in the lower planes, where those energies will finally become exhausted which can only be accomplished by long individual suffering.

7. Actions which are absolutely good. An act which accomplishes its purpose is in so far good and if the motive that inspired it was good, then the action may be said to be good; provided that the intermediate results did no serious harm; but an action which would be absolutely good on all planes and in every aspect would be difficult to imagine. An act means a change and a change can only be produced at the expense of energy. An act of benevolence causes a loss to the benefactor on one plane, while it may benefit him on another, and even the planting of a useful tree is done at the expense of time, space and energy; which might perhaps have been expended to some more useful purpose. But as there are actions which

come very near to being absolutely evil, so there are others which come very near to being absolutely good. The energies created (made active) in such case belong to the highest spheres and are enduring in proportion to the power of will by which they heve been set in motion. They become necessarily exhausted in the course of time during the subjective condition but this process is one that causes happiness, in the same sense as the recollection of a good action causes happiness, while the memory of a bad action causes remorse.

Life may be therefore called a great mathematical problem in which he will gain most who best knows how to calculate, and to foresee the effects of his actions. The good mathematician will be the gainer when the book of life is closed, a poor mathematician will have debts to pay, while those who have neither merit nor demerit will have no claims, neither can anything be claimed from them, and nature needs them no longer. But those who have accumulated a large store of good energy without leaving any debts behind will have treasures laid up which may not be exhausted for ages, or they may enter the sphere of absolute good, whence no more return to matter is necessary.

The process of human development and the attainment of perfection is therefore accomplished by natural laws. It is not merely directed by sentiment; but is a scientific process, guided by mathematical rules, which demonstrate that to be good it is necessary to be wise, and that the highest expression of wisdom is universal justice.

Note.—The whole of Nature is based on the law of Compensation, and it has therefore been stated that it is also active in the animal world. It is the law of cause and effect and must act in all Departments of Nature. The law of Compensation and the

law of Karma are the same thing, namely, the law of cause and effect; but I hove chosen to call them by different names to indicate the action of that law on different planes. "Compensation" is a term used in mechanics and in physical science; while the word Karma is used to signify the action of that law on the moral plane, where the action of the law of compensation can be modified by Will and by Reason, and where personal merit or demerit (judging from the standpoint of moral responsibility) exists.

A piece of iron is attracted by a magnet, without having any choice in the matter. If it is exposed to air and water it may become rusty and cannot prevent it. A plant or a tree may be straight or crooked on account of circumstances over which it has no control. An animal usually follows the instinct of his nature without any merit or demerit for doing so, a child or an idiot may smilingly kick over a lamp which may set a whole city on fire; the cause will have its effect, but the child or the idiot cannot be held responsible for it, because they have not sufficient intelligence to fully control there actions or to judge about the consequences. A person can only be held responsible according to his ability to perceive justice and to distinguish between good and evil. The power to discriminate properly is an attribute of the human mind, and the higher that mind is developed the more it becomes responsible for the effects which it produces.

An act may kill a mouse and a tiger a man or an ox gore a man; and to hold them morally responsible for it would be an act of injustice, cruelty and stupidity. Whether or not a dog may have sufficient reason to incur any moral responsibility, is a matter of opinion and no "emphatic affirmation or denial will decide the case. Only a dog endowed with human intelligence

and speech could decide the question ex cathedra; but it is reasonable to suppose that a dog, although he may have sufficient reason to know what is good or bad for himself or for those to whom he is attached, has no moral responsibily. If a dog dies on the grave of his master, the question is: Did the dog die from selfish grief for having lost his benefactor or from grief for the misfortune that befell his master, or from an unsatisfied desire to be with his master, to whom he is attached by instinct? If a dog, when caught in some mischief submits to punishment, does he do so, because he knows that he deserves punishment, or because his experience tells him that in such cases punishment is unavoidable and that is of no use to run away? I think the latter view is more reasonable, because if the dog had sufficient reason to argue about the justice of his punishment, he would also see that the lash is unjust and only serves as a means of revenge. It is not a question, whether or not there is a distinction between the simple law of compensation and the more complicated law of Karma; but the question is whether or not it is advisable to make such a distinction, and as it is the object of words to convey correct ideas, I consider it best to employ such terms as will indicate the action of the law of Karma on the various planes of life. A similar distinction is usually made in all departments of thought. The law of attraction and the law of Love are one and the same thing. "Love" usually means attraction on a higher plane. A man usually does not say to his wife: "I am attracted to you," neither is it customary to say: "Opposite poles love each other." Reason and Intuition are the same thing; but Intuition is a higher aspect of it, and therefore we use two different words. If it is intended to use only one word to signify the law of cause and effect, no matter on what planes it acts, then there would have been no necessity

to introduce the word "Karma," and we might have been contented to call it the law of Compensation.

If I am requested to answer the previous question: "Are animals under the operation of the law of Karma as APPLIED TO HUMAN BEINGS?" I answer No. If I am asked. Are animals under the operation of the law of compensation?" I say yes. My reasons are, that it would be unjust that animals should incure punishment for acts for which they are not responsible: while the suffering which is entailed upon them necessarily brings with it the corresponding compensation. This is exactly what the note referred to by our correspondent attempted to explain.—H

THE CONSTITUTION OF MAN.

"There is nothing in the macrocosm of Nature that is not contained in man, because man and Nature are essentially one, and a man who is conscious of being one with Nature will know everything in Nature if he knows only himself."—*Paracelsus by F. H.*

Terra legit carnem, tumulum circumvolet umbra, Orcus habet manes spiritus astra petit.

Goethe's Faust speaks to the materialistic philosopher (Wagner) in about the following language;—

"One sense alone is conscious in your heart,
Be happy and avoid to know the other.
But in my heart, alas! two souls reside;
Each from the other tries to separate.
One clings to earth with passions and desires
And fond embrace; the other breaks her bonds,
And rising upwards spurns the dust of earth."

Every one whose spirituality is not by a total immersion into materiality entirely lost, feels that his material body is inhabited by at least two spiritual elements,, which follow different attractions and differ essentially from each other. Man is therefore usually considered to be a triune being, consisting of his animated physical body, his intellectual soul and his divine spirit. But occult science, having superior means of investigation at her command, tells us that man is composed of seven principles, each of which can again be sub-divided into seven.

These principles interlink and influence each other by mutual attraction during life; but at death they separate into three distinct groups. The physical body, whose vitality is departed becomes disintegrated into the element out of which it was evolved; the more refined principles, which were the cause

of his animal desires, the "spirit" of the spiritualists and what the occultists call Elementary, may under certain circumstances live a very long time before it perishes ; but the spirit alone is immortal. It rises to its proper sphere, where it no longer intermeddles with the affairs of earth, and after a time of rest, whose duration and enjoyment is determined by the purity of the acts and thought of the man during life, it becomes reincarnated to start again on the road to progression.

As the proportions in which these principles and their component parts may intermingle, are almost infinitely numerous, they present an infinite variety of forms and conditions. A lower principle may be more or less active by being more or less infused by the emanations of a higher one, and a higher principle may become more or less developed, according to the amount of activity which has been expended for that purpose. By using the word "principle," neither matter nor force is meant in the usual interpretation of the term, but the element out of which both have formed, and of which they are the positive and negative poles. So is water solid in the frozen state, becomes liquid when melted, gaseous when heated to steam, and when overheated evolves electricity. So do those principles progress from a lower state up to a higher one ; but all have been originally evolved out of one primordial element, the common source of all being.

I. PHYSICAL MAN.

CONSISTS OF THE FIRST THREE PRINCIPLES.

1. The material body with its organs and senses, which is visible and tangible to us simply because the organs and senses by which we perceive it, are formed of the some principle in the same state of evolution. Matter in a higher state can pass

through it as water penetrates sugar. It decomposes after death, but sometimes its vitality may be retained for a long time after all signs of life and consciousness have apparently left it, as shown in cases of buried Fakirs, also in well known cases of vampires, &c.

2. Vitality, the seat of life, formed by a correlation of lower forces, such as heat, electricity, magnetism, &c, being a separated and non-intelligent force whose vibrations are of a higher order. Its movements and modes of action can be guided by will, it can be attracted or infused into ather bodies, and thereby many occult phenomena, such as animal magnetism, abnormal growth of plants, &c., can be explained. It does not die but becomes attracted to other bodies and helps to develop new forms.

3. Astral Body. It is the ethereal counterpart of the physical body and the instrument by which will acts on the vital force. It is unconscious and non-intelligent. It is the cause of involuntary movements, reflex actions, spasms. It is the tool of the atomic body so to say, vital force being its spirit. It dies at the death of the body, but may sometimes be seen by sensitive persons hovering over the tomb or near by, in the shape of the man, as long as the emanations of the body are yet strong. It disappears when the body is decayed.

In healthy persons this principle can never during life separate itself from the physical body ; but in weak and dilapidated persons so-called physical medium, it may ooze out and be seen as a "materialized spirit." The difference of its outward appearance and resemblance to the 'departed one', is due to and determined by the activity or intensity of the desire of the audience, or the medium, or both, to have such or another person represented, or also greatly by the will of the Elementaries

attracted to the seance room. It is essentially the double of the medium, and shows only like a mirror a reflex consciousness or memory.

It cannot go beyond a few hundred yards from the body of the medium. If the magnetic thread that connects the two snaps, the medium will die. The seeress of Prevorst went about more in her astral form than in her physical body, but no further than the room she was confined to or the garden. The astral body is the especial play ground of Elementaries and Elementals.

II. INTELLECTUAL MAN.

CONSISTING OF

4. The Animal Soul or Kama Rupa. This is the vehicle of the will, the body of desire and illusion. It is the realm of all gross appetites, impassions and cravings for animal necessities or enjoyments. It is the cause of voluntary but unconscious movements, such as mediumistic writing, &c. Its ruling power is selfishness and instinct, whose forces are focussed in the spinal cord.

It is neither conscious nor intelligent, but these powers dawn upon it from the higher principles. It can involuntarily separate under certain circumstances from the body and travel to long distances, where it may be felt as a presentiment or seen by sensitive and even often by normal persons as an apparition-wraith or doppelgaenger of a living person, or it may be projected by the ardent desire of a dying person and then appear at the time of death or soon after as a ghost, &c. It shows no intelligence and acts unconsciously, although sometimes it may be accompanied by a ray of light of the higher principles of the dying man, before their separation took place. Here the majority of ghost stories might find their explanation.

An adept however can project his astral from voluntarily to long distances. It is then infused with the higher principles, acts consciously and intelligently and can be made visible and audible, or materialize, so as not to be distinguished from a physical living body; and this is the way in which the adepts of the Himalayas and other places communicate with people at long distances, for instance with the officer of the Theosophial Society at Adyar, and those who witness such phenomena every day have ceased to be astonished thereby.

This principle may survive a very long time after death. In men whose spirituality preponderated during life its vital power is very small, and it is then wholly unconscious and dies out soon; but if its loves and hates have been very strong and if it has thereby assimilated with it a large portion of the lower parts of the fifth principle, it becomes strong, enduring and tenacious and dies hard. It may also in cases of very material (wicked) but intellectual persons (black magicians) have attracted to it the whole of its fifth principle and thereby become fully conscious, after which it may live and suffer for thousands of years, perishing slowly and gradually, until it finally died.

This conscious or half conscious principle is the occasional visitant of seance rooms, where it is galvanized into a semblance of life by the reflection of the higher principles of those present. It may have a faint memory of its own, but it is incapable of forming an original idea. These elementary bodies, if they are the remnants of good men and women, are difficult to raise into a semblance of life, which can only be done by the strong will of necromancers ("mediums" are involuntary necromancers). The remnants of others draw more strength from the mediums and sitters, live thereby longer and have consequently longer to suffer. In exceptional cases, however, such

as sane suicides and sudden deaths, a division of the higher principles may not yet have taken place and such are genuine cases of spirit communications, which are in so far detrimental to the spirit, as they re-attract it to earth.

This principle is only guided by impulses and after death its impulses are no more controlled by a consideration of the moral consequences of its acts. Its desires and appetites may still be very strong. It then follows wherever its attractions may lead it, to gratify its craving for lust, life, passion, revenge, etc, and will therefore associate itself with corresponding living human beings (sensitives) or even animals. To this class belong the cases of obsession, hysterical curiosities, etc. By drawing life and strength from living beings, it becomes a vampire. Its magnetic connection with the body in the grave may or may not be broken. In the latter case the "materialized spirit" diffuses a cadaverous odor.

It may also serve as a puppet for Elementals and then appear under different forms.

5. The intellectual soul or Monas, is formed by a higher unfolding of the lower principles and a rising up of the same to the higher ones. This is the link, "which joins the ape to god," that is, it forms the step by which man's animal nature reaches up to the higher spiritual principles. It is the seat of the mind with all its powers of reason, memory and imagination, of observation, reflection and conception, and these powers find their central focus in the brain. Here is the seat of intellectual consciousness. In the present state of evolution of man this principle has not yet fully developed. Man is only partially free ; because although being able to choose between good and evil, yet his knowledge is still very limited and he is therefore only partially a responsible being.

After death the higher parts of the constituents of this principle separate into two parts. The higher groups, such as are fitted for a pure spiritual condition combine with their sixth principle and rise to their proper sphere as an immortal (as far as his individuality is concerned) spirit.

Here it lives in a condition of rest, whose duration and more or less pleasant or unpleasant sensations and conditions are proportionate to the purity of his thoughts and acts while on earth. It passes there through a corresponding infancy, youth, manhood, old age and dotage, when it will be re-attracted to this or some other planet by the laws governing reincarnation.

The lower parts go to join the elementary remnant of the fourth principle and strengthen the same. Man has it therefore in his power, either to lower himself below the brute by giving way to his inferior attractions, or by reaching up to the higher ones to rise to the divine.

There are exceptional cases to be found of living corpses, that is of persons who by a life of bestiality have during their corporeal life lost their higher spiritual principles, or others such as cretins, and idiots, in which the same never could take root.

III. THE SPIRITUAL MAN.

To him belong besides the higher parts of the 5th principle, especially the sixth and seventh. So far the principles under consideration have become developed especially from below upwards, but now a rising up of the same to the sixth becomes necessary. As man guided by his intuitions, advances, he becomes less dependent on space and time.

6. The spiritual soul or Buddhi. This is the highest principle, pure spirituality, materiality and a condition which only very few have yet reached. Those who have progressed so far, are called Illuminates, Initiates or Adepts. Here is the realm of knowledge. Spiritual consciousness, of which man in his normal state has only a vague impression, is here fully developed and personal immortality established. By assimilating with this principle man becomes proportionally all seeing and omniscient ; that is, he can put himself en-rapport with everything that is not repulsive to his nature and thereby perceive the same. He knows his own powers and the powers of nature, and knowing them he can control them, instead of being controlled by them. He can now guide himself and direct his future incarnations, if such are considered necessary.

But still he advances. His reason becomes wisdom, his goodness broadens into universal love, his powers expand, He becomes a Buddha and finally one with the highest, the source of all principles.

7. The spirit or Atma. This is an inconceivable state. It is the universal fountain from which all things come and to which all return, the unimaginable state of Nirvana, the spirit of the spiritual soul,—Parabrahm.

MAN'S PROGRESS.

"When shall we three meet again,
In thunder, lightning, or in rain?"—*(Shakespears)*

The individual spiritual Monad from its first descent into matter, up to its full development as a perfect spiritual unity has to pass seven times around the septenary chain of planets belonging to our system on each through seven races and sub-races, (as fully explained in Mr. Sinnett's Esoteric Buddhism).

It does this by repeated reincarnations, during each of which it remains inwardly the same spiritual individual, but appears every time on the stage of life as a new personality.

"Fresh

Issues upon that universe that sum,
Which is the lattermost of lives.
Who toiled a slave, may come a new prince,
For gentle worthiness and merits won.
Who ruled a king may wander earth in rags
For things done and undone."

E. Arnold (Light of Asia.)

Man's personality is therefore not immortal so long as his spiritual consciousness has not been thoroughly established, and unfortunately the majority of mankind have as yet very little of the same, it being a product of the sixth principle. Normal man in his present state of cyclic evolution has only reached the fifth step on the fourth of the seven ladders of progress. Only the fourth principle has reached maturity, the fifth is in its adolescence, the sixth in its infancy and the seventh has only an embryonic existence in him.

Men may be very intelligent and self-conscious and conceited ; but not possess a glimmer of spiritual consciousness, and unless they possess this consciousness, they can be neither complete nor perfect.

The great secret of occultism and the great work before us is therefore to establish this spiritual consciousness ; for while the individual Monad, if unguided and left to itself, may wander blindly along through untold ages ; and perhaps finally be wrecked on the rocky shore of materiality, the illuminated soul, guided by the divine light of the spirit, is able to find its way and to take unimpeded its flight to the summit of perfection.

To accomplish this great work man must observe the following :—

1. Learn that the sixth spiritual principle, the divine spiritual soul does not descend to him, but that he must rise up to it. It would be useless for him to sit down in devout pious meditation to wait for the blessings to come down, instead of helping himself.

2. He must obtain *Knowledge* and know himself and his own powers. This knowledge he may obtain by meditation (intuition) and instruction. It forms the basis of his faith, self-confidence and courage.

3. The strengthening of his *Faith* forms the firm basis upon which to rest his will. It develops the elements of the will which are self-esteem, firmness and continuity.

4. As his *Will* becomes strong he must put it into *Action*, by exerting it continually in the proper direction, and by rising mentally up to the higher principles and grasping them. "The Kingdom of heaven must be taken by force."

This can only be done by the power of will, assisted by the practice of the highest morality and virtue. "Only the pure in heart can see God."

5. He must purify his imagination, so as not to impede his progress and weaken his will, which would drag him back to a lower plane. To do this he must never lose sight of the great object in view and repress all low and animal desires. Christ (the seventh principle) must drive the money changers (low cravings) cut off the (human) temple, the sixth principle before. He can take up his residence there. Man must therefore always follow the voice of the divine Guru in his heart.

6. By controlling his actions and purifying his imagination he starves to death all the lower instincts of his animal nature, contained in the fifth principle. In ascending to those sublime heights he must tear himself away from material attractions

which are his internal enemies. He must not only avoid them, but outgrow all desire for them.

7. To overcome his external enemies he must avoid all noxious influences, such as impure physical or moral surroundings, combative or irritating associations, the influence of Elementals and Elementaries, and everything that may be detrimental to his bodily or mental health. He must be free and independent, and press fearlessly forward, without looking back to the missteps he may have made in the past.

> "He who ascends to mountain tops will find
> The loftiest peaks most wrapped in clouds and snow;
> He who surpasses or subdues mankind,
> Must look upon the hate of those below.
> Though high above the sun of glory glow,
> And far below the earth and ocean spread;
> Round him are icy rocks and loudly blow
> Contending tempests on his naked head;
> And so reward the toils, which to these summits led.
>
> (*Byron.*)

The kind reader, who interests himself for such subjects, will now be no longer in doubt as to what occultism is, how spiritualism can be explained, and how one may become an Adept. But only few of us are able to climb to such giddy heights during this one life. However, we may accelerate our progress by waiting, watching and working, and by ever keeping before our mind the old motto, engraved with golden letters on the holy cross of Wisdom and surrounded by the rosy of love:

Know, Will, Dare and Be Silent.

Try.

FAITH AND KNOWLEDGE.

"An ignorant, a faithless, and a doubter perishes. For
"him there is no happiness in this as well as in the next
"world. The believer, the devout, and the one who has
"controlled his senses obtains knowledge and also he soon
"obtains the highest bliss."—*Bhagwat Geeta.*

"All things are possible to him that believeth."
"Be it unto thee according to thy faith."—*St. Mark.*

The most Fatal enemy of the soul is Doubt. He who doubts his own powers cripples himself. He who forgets his doubt rises superior to himself. He who believes in, and has confidence in himself, has more power than he who doubts his own powers. Moreover, the more confidence a man has in others the greater is his friendship, and the more friends he has. Friendship is the measure of influence, and, consequently, of power. (In order to simplify, I will only speak of belief, knowledge and faith in this chapter.) Out of belief comes knowledge; and out of knowledge comes faith, or, rather, that which approximates faith and makes it possible, viz: Intuition. Perfect faith comes from perfect knowledge; but in as much as we are imperfect beings, and, consequently, have no perfect knowledge—not even of ourselves, and still less of others—how can we even approximate a definition of faith? much less a knowledge of the powers it may confer upon its possessor! Why scoff at the sayings of Jesus, when we do not even know what he meant by faith?

He certainly estimated its value very highly, for he said: "If ye have faith like a grain of mustard seed, ye shall say to the mountains, be ye moved and cast into the sea, and it shall be done." It is evident he coupled it with the will for it could

be done by a command, and no prayer or supplication is even hinted at. What great thinker ever extolled Doubt? or taught that it ever conferred any great blessing upon its possessor? Not one! It is simply a destructive power—a negation; it builds nothing; it destroys all that it touches.

A desire to know the truth is commendable. Respect for others leads to the interchange of ideas and investigation. This is good. Never doubt a proposition till you are sure you thoroughly understand it. Never doubt the truth of another till his falsehood is a demonstrated fact. Know a thing before you reject it. Be hospitable to the wayfarer: for although you may be imposed upon many times, you may sometime entertain an angel. Some thoughts are angel sent. Said a Materialist to me: "Am I to entertain a proposition simply because you assert it?

Suppose you say the moon is made of green cheese—am I to accept it? That is too absurd!" Such puerile arguments are used by pretended thinkers. It is as logical to say the moon is "made of green cheese" as that a flower it made of mud. Either one is absurd; but the self-same elements enter into and composed the sun, moon, stars, earth, light, thought, and "green cheese." Such are the arguments the doubter is driven to sustain a semblance of logic.

Knowledge is the ultimate of mental action, and if at its highest point, or apex, it meets the spirit world with sufficient intensity to become impregnated with a desire for something grander, and a more lofty idea of human nature and its possibilities, with not merely an idea "to know a good and evil, but to know the good, and to have power to do it under all circumstances. Then, indeed, it may truly be said to be the road to power. As such I recognize it. Analyze, sift, digest all the

facts and phenomena of this existence; weigh the stars and suns of space, and trace them in their eternal voyage; dissect the human form, and search the convolutions of the brain, and if at the end, you have no belief in the divinity of creative power, no belief in the spirit that has escaped your telescope, your scalpel, and your scales, tell me not that your knowledge is the road to power. For real power is repose, rest, trust, confidence, and harmony. That which brings no satisfaction and rest is destructive. So knowledge may build up the soul and expand it, or it may contract and weaken it. If knowledge makes a man egotistical and proud, it does him harm; but that knowledge which causes one to realize how small and insignificant he is, and how very little he knows, and of how little value that knowledge really is to him, makes one negative, and receptive to the world of intelligences which surround him. Then it is that they come near and speak to his soul, and he conceives an idea of "Brahm" "Allah" Jehovah" "Jove" or "God."

The knowledge of facts is good, for it expands the mind; and when the mind is sufficiently expanded, it leads to deep thought, reverie, abstraction; and abstraction opens the door of the soul, viz: the imagination.

The imaginative are the credulous. Power does not come from one thing alone, but from the all—the Infinite. Knowledge is necessary to weakness and infancy; but for the Gods there is no knowledge—it is simply faith. Faith includes all things of an inferior nature, as the ever arching dome of heaven encircles all within it. It is beyond all knowledge; then who can explain it, or who can understand it? It is to the soul what knowledge is to the mind. As we can only approximate knowledge mentally, so we can only approximate faith intuitively. According to our knowledge, so is our faith. In exact

proportion as we know wife, children and friends, do we have faith in them. Knowledge is not predicated upon anything but truth. It is not satisfactory to merely know that a thing is false. We must know the truth in order to be satisfied, and to be made whole and clean. As you know yourself, you have faith in yourself. As you know God you have faith in him. All that the mind can grasp at anything is that which appears, and this appearance is a revelation of something hidden. It may come in dreams or in visions ; or in reverie or in contemplation, reading of books, or conversation ; or listening to sermons or lectures may provoke the conditions necesssary to induce revelations but in whatever way it may be induced, it is subjective ; it is a union with the thing thought of—a oneness of spirit and being—you have faith in yourself because you are at one with yourself, you have faith in your wife in exact proportion as you are one with her. Faith in things changeable, and hence untrue, is destructive ; because they desert you and leave you empty. Faith is a power which comes to man as a revelation, in the expansion of the soul, when the mind is closed up ; laid away, as it were, or suspended—held in abeyance. Then things sublunary disappear, and the ineffable glory appears ; and, entering in, is one with soul-giving power undreamed of by mortal man. Faith steadies, sustains and fortifies the will ; combines all spirit in one. The powers of dissolution and of creation are of faith. It is effortless. It is the suspension of all mundane laws. Knowledge is of no account, only as it assists one to enter into the spirit. Then it is set aside, as man having scaled a wall, and not being obliged to return, throws the ladder down. Think you this faith and power can come to us? Nay? We must ascend to it through a regeneration in the spirit, and by a birth of the spirit. It is another mode of existence, to be entered

only through birth. Salvation is from weakness, disease and death, and thus from hell for hell is an outgrowth of these, we work the best we can to prepare the way ; but we make mistakes and failures in our ignorance, and fall continually. But faith is a gift of the spirit in answer to our intentions and aspirations. In faith there are no mistake nor failures. It is not possible to lose faith when once attained. How is it possible for a child, after it is born, to become as it was prior to birth? Faith is universal. There is no one or particular faith. There is no such thing as "The faith ;" consequently faith cannot be lost, any more than God can be. Talk about "falling from grace," and "losing the faith!" Nonsense! They never have any to lose. There is a fall, however, in the pretence of possession. The pretender always falls.

It is the habit to speak of faith as a something akin to belief—as blind—as less than knowledge. But this shows our ignorance. Faith is to the Divine mind what knowledge is to the natural. Through and by knowledge things of use are produced and multiplied in the earth. Through and by faith matter is evolved from the spirit, which, from a chaotic, formless state, takes form such as the will may determine. By this method Jesus made bread and fish for the hungry multitude. A few loaves and fishes were sufficient to furnish a nucleus of attraction. When, in obedience to his will ; his spirit flowed in and assumed the form desired. In view of this principle of evolution, he said, "If you have faith like a grain of mustard seed ye may say to this mountain, be ye moved," etc., "and it shall be done." First seek the kingdom of God, and then all other things shall be added unto you." The kingdom "is within you ;" it "is at hand ;" it "is like unto a pearl of great price ;" or "like a leaven which a woman hid in three measures of meal." The

meal is a type of the body, mind and spirit. The wisdom of things is seen in their mechanism; the order and harmonious arrangement and adjustment of parts, and the ease and perfection of motion without jar or friction. The same is true of the mental spiritual man as of the physical. The jar and friction of this life is what wears out the machine called man. Each and every atom of the body is in motion, and they are in health well poised and lubricated. This is harmony. But when there is not a proper balance of all the essentials, there is a discordant friction of parts, and a loss of power, motion, health, and vigor. The soul furnishes the lubricator, viz. magnetism. I call your attention to the fact that the great balance-wheel—the regulator, Love is sadly out of line.

The kingdom of heaven is harmony, power, eternal youth, life, innocence, and peace. The principal element of the kingdom is wisdom born of love and will. If love be lacking, or be of a low, vulgar order, the wisdom born of her will be inharmonious and the kingdom is that of disease. By wisdom, through faith, are all things made. But if the wisdom be inharmony, and the faith be small, or none at all, what can you expect to flow from the spirit; or, what quality of life will be generated?

Bear constantly in mind, kind reader, that when I speak of God, I speak of your power of will and love. When I speak of wisdom, I have reference to the harmony of yourself. Harmony means oneness, no conflict; no opposing elements; no warfare between the flesh and the spirit. "The lamb and lion have lain down together." Remember, health is altogether due to what little harmony we have. The greater the harmony the more wisdom. The greater the wisdom the more life, peace, rest, pleasure. Discord wears us out. The best of us scarce last half a century, and that length of time is enough to disgust

most people of life. We are scarcely able to generate magnetism enough to keep this human machine in order more than fifty years at the utmost. Now, were the love pure and innocent, and the will strong and God-like, the wisdom or harmony of the machine would be more perfect, and the life evolved, or the spirit set in motion, possessed of such power. that mountains might be dissolved; or bread, fish, flowers, clothings, or human forms evoked at pleasure, and the machine possessing such power could wear on eternally without friction or age. "Greater works than these shall ye do, because I go to the Father" (spirit.) The dark and noisesome earth—the fiery constellations of heaven with their countless hosts, all exist by the will of God, and are sustained by his love and wisdom. But he lies slumbering as in a tomb in the things he has made. The mighty mountains piercing the clouds, crowned eternally with purity, as a flame-tip, tell us in their vomitings of fire, in their groanings, and shakings, of the nature of him who sleepeth beneath. Tomb-stones are they, flameshaped and spiral, marking the resting place of the infinite. They show the oozing out of his power, and the aroma of his presence fills space, thing and men with his returning consciousness, which, when fully returned, will swallow up all things as matter in fire. The changing forms—the mutability of things is due to the fire which dissolves, changes, and combines matter.

The will baptizes the fire as with water. and thus in wisdom preserves forms, and perpetuates life. It holds it in check, and regulates the head so that we are not consumed. This is the esoteric meaning of the baptism with water. If the will can restrain the fire through its exerise, it also can unchain the lightnings and vomit out flame, which, though unseen, shall not be unfelt, and which, meeting things on the way, passes

through, dissolves, and causes them to disappear noiselessly in decency and in order. The same hidden and unseen power drove back the lightnings in their mad revel on" dark Galilee" at the simple words. " Peace be still."

It is the unnatturalness of man that keeps the Infinite under. We cannot return to nature, but we can rise up to the supernatural, and still exist. We suffer pain because of the deficiency of fire. How easy for the strong will to turn a flame upon the dark door of it, and exercise it as if by magic. We are full of darkness and sorrow, because we are vacant. How easy to be full if we are only wise!

To attract the fire and hold it by baptism is fulness which, indeed, is life—pleasure; nay! Ecstacy, beside which trance is as a dream. In purity all power resides. Fire renders all things pure. It reduces, refines, purifies, and illuminates all things. Fire flows from love. But you do not know what love is, you think it hath something of sex in it; and so it has, for sex is a symbol of it. The ecstacy of a virgin soul when first baptized by contact of a spirit, all in harmony, is a poor expression of love in its abstruse sense. But it is the best I have. Love is not the soul; but it is the highest and most ecstatic emotion the soul can feel. It moves the whole sensorium of the soul, and by its motions evolves a spiritual fire that burns in the nerves like a volcano. As a volcano vomits out molten earth and mineral, so fire trained by the will (baptism) decomposes all dross and baseness, which it eliminates from the system, leaving nothing but the pure metal. Beware of the fire, if you are impure; it will leave not a vestige of you, soul, mind or body. Love builds up or destroys. Slow lingering decay is as certain as rapid combustion. Nothing comes out of God's crucible but immortal beings.

IMAGINATION.

VI.

"A strong faith and a powerful imagination are the two pillars supporting the doors to the temple of magic, and without which nothing can de accomplished."—*Paracelsus*

"Faith must confirm imagination, for faith establishes the will. Determind will is the beginning of all magical operations."—*Isis Unvailed.*

"The universe is a product of divine thought."

The first power that meets us at the threshold of practical occultism is the power of imagination. Man is conscious of having ideas and of being able to put his ideas into form. He possesses an interior world of his own, where those ideas exist. He is the sole autocrat in that world of mind, the master of its creations and lord over all it contains. He governs thereby the supreme power of his will, and if ideas intrude, which have no legitimate existence, it is in his power either to annihilate them or suffer them to grow. It is a world, like the outer wrrld, sometimes dark, sometimes illuminated, its space and the things which it contains, are as real to its inhabitants, as our physical world is real and objective to our senses; its space is either narrow or expanded, limited in some and without limits in others; it has its beautiful sceneries and dismal localities, its sunshine and storms and lightnings, its forms of beauty and horrible shapes.

It is the privilege of intellectual man to retire to that world whenever he chooses. Physical enemies do not presecute him there, bodily pain cannot enter and the vexations of material

life must remain dumb, but ignorance and superstition will go with him.

The boor when he closes his eyes and shuts his ears can hardly be said to have any human existence. There is nothing in his interior world to attract his attention; but the poet or artist, when his individuality retires into the interior chamber of his mind, finds it filled with visions of beauty; and wrapt in their admiration or listening to its melodious harmonies, he forgets the existence of the objective world; while the true Adept who consciously evolves those images under the guidance of his educated Will, not only creates for himself any time the surroundings he chooses, but also makes them by the same power visible to others.

Imagination forms the basis of all magical operations, and art and magic are closely related. Both give objective shape to the products of the imagination, and only the manner in which this is effected differs.

The sculptor shapes the picture of a beautiful form in his mind and mentally projects it into the marble. He then employs mechanical force to free that form from all irregularities, and the result may be a Venus or an Apollo. The painter covers the canvas with the creations of the imagination and makes them visible by the application of paint. The magician forms an image in his mind and projects it directly upon the minds of others, or he may project it into space, and by the attractive power of his Will clothe it with matter and render it visible and tangible.

This power of the Adept to project images is neither so incredible nor so difficult to explain as is commonly believed, and the phenomena of mind reading, transmission of thought and sometimes clairvoyance are based upon it. If we fully realise

the fact that the seat of high intellection is an universal principle, or, to state it more correctly, a function of the Omnipresent Spirit, there will be no difficulty to conceive how the vibrations created by that centre of forces, called the brain, can be transferred and brought to a focus in any other part of that principle by the Will. Images thus projected by the mind upon another person can be brought to his consciousness either in the waking or sleeping condition, but a power to transmit also presupposes the power to receive, and the images projected must not only be of sufficient strength to impress themselves upon the mind of the receiver, but the latter must also be in possession of a sufficiently sensitive organization and in a receptive state to perceive those images. No sound affects the deaf and no images can be impressed upon the brain of a corpse.

Various means have been adopted to produce an abnormal receptivity for such purposes. They are all calculated to lessen or suspend the uproar of vital forces going on in the physical system by lessening its vitality and all such practices are injurious in proportion as they are efficacious. The only safe and sure way to accomplish the object in view, is to preserve always and under all circumstances a serene tranquillity of the mind.

The surface of a lake whose water is in motion reflects only distorted reproductions of the images projected upon it, and if in our interior world the elements are in uproar and confusion, if it is clouded by prejudices, darkened by ignorance, hallucinated by desire or disturbed by passion, the true images of things seen will be equally distorted. The state of our imagination is a great factor in our observation and appreciation of things, and an object or an idea may be agreeable or disagreeable according to our inclinations and understanding. The savage

may see in the sculptured Venus only a curious piece of rock, and the beautiful painting is to him only a piece of canvas daubed over with colors. To the poet the forest swarms with fairies, and projecting rocks or wandering clouds take weird and curious forms, while the coward sees an enemy or a ghost lurking in every corner. The greedy miser on looking at the beauties of nature only thinks of the money value they represent, but true art finds beauty everywhere, and to him whose mind is poetic, every symbol in nature becomes a poem and suggests to him new ideas.

The images formed in the mind either by the will or by impressions received, may act powerfully upon the physical body of the person. They change or distort the features either temporarily, or, if continued or often repeated, permanently. They may render the hair white in a single hour, mark, kill or break the bones of the unborn child and make injuries received by one person visible upon the body of another. They may cause or cure diseases, induce hallucinations and visions and produce "stigmata." Imagination performs its miracles either consciously or unconsciously in all departments of nature. Frequently we see instances of "protective coloring," which means a close resemblance between the color of an animal and that of the locality in which the animal lives, and the cause of this is the powerful effect of surrounding colors on the imagination of animals when breeding. By altering the surroundings of animals at such times, their color can be changed at will. The tiger's stripes are said to correspond with the long jungle grass, and the leopard's spots resemble the speckled light falling through the leaves.*

The forces of nature–influenced by the imagination of man–act

* Sir John Lubbock, "British Association Proceedings."

on the astral planes and create tendencies and shapes, which in the course of progress find expression through material forms. In this way the vices of man give rise as has often been pointed out by occult writers to the evolution and reproduction of monsters, noxious plants and poisonous reptiles, and as man's imagination will become purified, so will the last remnants af disgusting animal forms disappear, and the earth become more beautiful and refined. The refined and more cultured ideation of the universal Mind causes each planet at each new "day of creation" to evolve higher forms than it possessed on the previous "evening" when the life–wave in its cyclic "round" passes on to the next planet to fulfil its destiny there; and if after untold ages the impulse given "at the beginning" has again passed through its seven rounds and the great "year of creation" is ended, when our whole solar system has passed through its slumber and Brahm reawakening again begins to evolve forms, his more exalted and perfected imagination will make the new world still more exalted and perfect.

In our normal condition our will can guide our imagination, in abnormal conditions the will of another may take its place. A person who dreams does not control the actions which he performs in his dream, although he may dream that he is exercising his will. The things seen in his dream are to him realities and he does not doubt their substantiality, while external physical objects have no existence for him, and not even the possibility of their existence comes to his consciousness. He may see before him a ditch and dream that he wills to jump over it, while in fact he does not exert his will, but only follows the impulses created during his waking condition. A person in a "trance" may be so much under the influence of a "magnetiser" as to have no active will of his own and be only led by the im-

agination of the operator. The avenues of his external senses are closed and he lives entirely in the region of ideas, in which material objects can find no place and into which such objects could by no means be introduced. Still, what he sees is real to him and if the operator creates a precipice in his imagination, perhaps represented by a chalkmark on the floor, the "subject" will on approaching it experience and exhibit the same terror as he would in his normal state if an abyss were yawning under his feet, and if the operator should have the cruelty to make the entranced jump into that precipice, the most serious consequences might follow. A glass of water transformed into imaginary wine by the will of a "mesmeriser," may make the subject intoxicated, while it would not necessarily have such an effect on persons in the normal state, and if that water has been transformed into imaginary poison, it may injure or kill the sensitive. A powerful "mesmeriser" can form either a beautiful or horrible picture in his mind, and by transferring it by his will upon the mental sphere of a sensitive even in his normal condition, cause him either pleasure or suffering, and the qualities of the products of the imagination, either unconsciously evolved, attract us to certain persons or repel us from others and create sympathies and antipathies in the human and animal kingdoms.

The creations of the imaginations as well as their material symbols on the physical plane are more or less lasting according to certain conditions. High and spiritual ideas make a more lasting impression than those on a lower plane, and it is well known that after leaving a place where we have resided, we, generally speaking, remember without effort only pleasurable events, while disagreeable ones are forgotten, unless they have made a very strong impression upon the mind. A cause which

produces a sudden terror or acts otherwise strongly on the imagination produces a lasting impression not only through life but beyond it. An idea which has been ingrafted into the mind by education or study is difficult to uproot or to destroy. A person who during his life has strongly believed in the existence of eternal damnation and hell-fire, may on his entrance into the subjective state after death, suddenly behold all the terrors of hell, which his imagination during life has conjured up. There has been no "premature" burial, the physical body was actually dead; but the terrified soul again rushes back into the deserted body and clings to it in despair, seeking protection, and finds itself alive in the grave, where it may pass a second time through more terrible pangs of death, or by sending out its astral form in search of substance from the living, become a vampire and prolong for a while a horrible existence. Such misfortunes in Christian countries are exceedingly numerous, and the best remedy for it is a rational education or the cremation of the body soon after death.

On the other hand the convicted murderer, who before stepping on the gallows has been fully "prepared" by the clergy and been assured of his "salvation;" who has been cheated into a false belief that his sins are forgiven, and who firmly expects to jump from the place of execution into the arms of the angels, may on his entrance to the subjective state really see the creations of his imagination before him and thereby be saved from becoming a vampire; but whether the clergy by saving him from such suffering confer any real benefit upon him, or rather retard his progress by impeding and postponing the action of his Karma, is a subject which we will not examine at present.

What has been said previously in regard to the development of the will, is also applicable to the development of the imagina-

tion, because imagination is strengthened and cultured by the will.

When the will is held in suspense, the imagination is rendered passive, that is the mind takes in the reflects of pictures stored up in the astral light, without choice or discrimination. Fortune-tellers and sooth-sayers therefore employ various things, such as crystals, cards, coffee grounds, water, etc.; to fix their attention, and thereby keep the will from guiding the imagination, thereby producing a waking dream. Life has been called a dream, and it only differs from other dreams, that during our occupancy of the physical body we can make use of our will to guide and control our thoughts and actions, while in the subjective condition during sleep and after death that guidance is wanting. It is therefore of the utmost importance, that we should control our will by the higher impulses of the moral law and at all times cultivate a pure and exalted imagination.

THE POWER OF WILL.

> "The will is the first of all powers, for through the will of the creator all things were created and put in motion... Man is the image of God, not by his external form, but by his soul, by the faculties with which he is gifted. But God who has no corporeal organs, acts by his will alone. It is by his will alone that he impresses motion on all his creatures; it therefore follows that man can likewise act by his will in the same manner."—*Van Helmont.*

The Will is the first of all powers; for through the will of the supreme cause all things come into existence.—Van Helmont.

The most abstruse metaphysical problems become sometimes comparatively easy to comprehend, if we continually keep in mind, that man is not an isolated individuality, separated from the other individualities by which he is surrounded; but that he is one of the central focusses of a universally diffused divine essence "Mind," that his "sphere" intermingles, influences, or is influenced by not only every other individuality in the immediate vicinity of its central focus, called the physical body; but that his soul, like the sun which radiates its light to the most distant planets, sends its influence to a greater or less extent to all other souls, and is felt by them according to its power to give and, according to their capacity, to receive.

Will is the power, which mind possesses over its own operations. Mind being an universally existing principle, must be able to exhibit its powers wherever Mind exists, and to put Will into action wherever it can sufficiently concentrate the same. The action of the Will is therefore not necessarily confined within the limits of the material body; but as mind expands so expands the field of its activity, and if sufficiently developed it will be able to exercise its influence at long dis-

tances upon animate and even under certain circumstances upon inanimate objects.

Occult science has long ago discovered the fact, and it has always been affirmed by the greatest thinkers of the ages, that there exists only one absolute reality, the supreme cause of everything that exists, and the ultimate of everything. In itself it is unchangeable, but it appears to us in different states and innumerable forms. Some call it God, some call it Matter, some call it Force, and others call it Spirit. It is to us necessarily as incomprehensible as absolute space, motion and duration because these abstract ideas refer to infinity and perfection and cannot be fully understood by finite and imperfect minds.

According to Plato, the primordial being is an emanation of the Demiurgic mind, which contains from eternity the idea of the "to be created" world within itself, and which idea he produces out of himself by the power of his will. The Cosmos is looked upon as consisting of will and its manifestation.

The manifestations of that cosmic will result either in formless exhibitions of power, or they take forms, which may be classified into the elemental, mineral, vegetable, animal, human or spiritual kingdoms, and which forms are always changing and therefore are called illusive. Whether their existence is confined to a second of time, or extended over millions of ages they are nevertheless unpermanent creations of the moment, and like a phantasmagoric picture thrown upon a screen by the rays of a "magic lantern," they dissolve, when the light, which forced them into existence, ceases to act, and the duration and solidity of their existence depend on the amount of time during which they are acted on by that light, and on the amount of intensity of the same.

The natural universe itself is only a product of the eternal and universal mind, projected into existence by the omnipotent power of the same. It is the "materialisation" of a divine idea, and appears to man in an objective form. Such forms may be visible or invisible to the eye of man; because their visibility depends on their power to reflect light, and their tangibility depends on the density of their substance. Invisible gases, such as Oxygen and Nitrogen, have been solidified and therefore been rendered visible and tangible, and the most solid substances are made invisible and intangible by the application of heat.

The products of the action of the cosmic will are therefore not all visible to us; in fact we can see under ordinary circumstances only a small part of their sum. No one doubts that there is an immense amount of invisible matter in the universe, whether cometary or otherwise; but there is also a superabundance of invisible organized forms in nature.

Bulwer Lytton in his "Zanoni" says: —

"Life is the one all-prevading principle, and even the thing that seems to die and putrefy, but engenders new life and changes to new forms of matter. Reasoning then by analogy—if not a leaf, if not a drop of water, but is, no less than yonder star a habitable and breathing world—nay, if even man himself is a world to other lives, and millions and myriads dwell in the rivers of his blood, and inhabit man's frame as man inhabits earth, common sense (if your schoolmen had it) would suffice to teach that the circumfluent Infinite, which you call space—the boundless Impalpable, which divides earth from the moon and stars—is filled also with its correspondent and appropriate life."

And farther on he says:—

"In the drop of water you see how the animalculæ vary; how vast and terrible are some of those monstermites as compared with others. Equally so with the inhabitants of the atmosphere. Some of surpassing wisdom, some of horrible malignity; some hostile as fiends to man; others gentle as messengers between Earth and Heaven."

Our "practical and scientific" age is only too ready to look upon the above question as the fanciful effusion of a prominent story-teller, whose object it was to amuse himself and the public; and the writer of this present article has neither the means nor the desire to convince sceptics, and to demonstrate to them the existence of the so-called elements. He has, however, reason to believe that such invisible, but substantial and variously shaped beings exist, and that they, by the educated will of man can be made conscious, intelligent, visible and even solid and sometimes useful. This assertion is supported by the concurrent testimony found in the writings of Rosicrucians, Alchemists, Cabbalists and Adepts.

Will is the universally existing principle, and the reason why the scientific world generally has not yet come to an understanding of this principle, is because there is never to be found any arbitrary manifestation of the same, neither could there be any such arbitrary manifestation, because Will, guided by immutable laws, acts like a blind force. It evolves forms either consciously or unconsciously according to the principle by which it is guided, and is subject to law. If guided by the higher cosmic intelligences, it must be subject to the law of harmony and justice and cannot be arbitrary. It will perhaps be well, here again to refer to Bulwer Lytton, when he exclaims "How all our wisdom shrinks into nought, compared with that which gives the meanest herb its virtues."

As the macrocosmic Will of the solar system consciously or unconsciously evolves forms, so does the Will of microcosmic man. If we form a concrete or even an abstract idea in our mind, we give it a shape and create an existence, which may either remain subjective or become objective, and even material according to the means applied for that purpose.

Every thought creates a subjective form, which may be seen and perceived not only by the originator of that thought; but also by other persons endowed with abnormal faculties of perception. Mahatma K. H. in his letters to Mr. Sinnett says:—

"We see a vast difference between the two qualities of two equal amounts of energy expended by two men, of whom one, let us suppose is on his way to his daily quiet work, and another on his way to denounce a fellow creature at the public station."

And further on he says:—

"Because every thought of man upon being evolved passes into another world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence a creature of the mind's begetting—for a longer or shorter period, proportionate with the original intensity of the cerebral action which generated it. Thus a good thought is perpetuated as an active, beneficent power an evil one as a maleficent demon.

And so man is continually peopling his current in space with the offspring of his fancies, desires, impulses and passions; a current which re-acts upon any sensitive or nervous organization, which comes in contact with it, in proportion to its dynamic intensity. The Buddhist calls this his "Skandh" the Hindoo gives it the name of "Karma." The adept evolves these shapes consciously; other men throw them off unconsciously."

While writing these lines we notice in an American Journal a curious illustration of the above, and of which we will give the following extract from an account given by W. Whitworth*:—

From my earliest infancy I was said to be an old, queer tempered child with exquisite sensitiveness to all outward impressions. I well remember the wonderful development that sprang into being, when I attended a musical party during my fourteenth year. A German professor was playing on an organ, when I was suddenly spell-bound, as my eyes became rivetted on a host of strange appearances moving about the keyboard, that seemed to dart up and flit about with each note and chord echoing forth. They were veritable beings—Lilliputians, sprites, fairies or gnomes of astonishing smallness, yet as perfect in form and feature as any of the larger peoples in the room. They were clothed in the most fantastic garb, of every imaginable color, though white, red and green were largely predominating, along with a great deal of shimmering silver and gold ornaments, mingled with the gayest and most beautiful flowers.

It was also apparent that these strong beings were divided into sexes, as was shown in their different style of apparel and features. Not a note was struck that did not produce its separate sprite, either singly or in combined twos and threes, and which seemed to start up directly, each from its appropriate key, and move about in exact time and concert with the rest. The thought struck me: 'Are these the essence or soul of music?' They appeared and acted in such perfect accord with the measure and sentiment of the theme, moving to the pleasing rhythm of the waltz, the solemn tread of the waltz, the solemn tread of the funeral march or the swift coated rattle of the jig-dance; their tiny throats giving voice to the tune, so that it

* Religio Philosophical Journal

seemed as if they must be the very spirit of the sounds peeling forth.

In the quick measures, how madly they danced, waving their plumed hats and fans in very ecstasy, and darting to and fro in inconceivable rapidity, with feet beating time in rain-like patter of accord quick as a flash, when the music changed to the solemn cadence of a march for the dead the airy things vanished, and in their place came black robed gnomes, dressed like cowled monks, sour-faced. Puritans or mutes in the black garb of a funeral procession. Strongest of all, on every tiny face was expressed the sentiment of the music, so that I could instantly understand the thought and feeling that was intended to be conveyed. In a wild burst of sounding grief came a rush of mothers, tear-eyed and with dishevlled hair, beating their breasts and wailing piteous lamentations over their dead loved ones. These would be followed by plumed knights with shield and spear and posts of fiery troops mounted and on foot, red-handed in the fiery strife of bloody battle, as the clang of martial music came leaping from the keyboard, and ever as each change brought its new set of sprites, the old ones would vanish into the air as suddenly as they had come. Whenever a discord was struck, the tiny sprite that appeared was some misshapen creature, with limbs and dress awry; usually a hump-backed dwarf whose voice was guttural and rasping and his every movement ungainly and disagreeable.

In my twenty-fifth year I was just as suddenly transfixed in astonishment, by the appearance of such fairy like beings, coming from the lips of persons talking. With every uttered word darted forth one of these strange creatures, clothed, and in every action the very counterpart of the feeling conveyed in the uttered speech. It was on the occasion of hearing the conversation of two sisters, who had been long separated, and were

now pouring forth their unchecked wealth of affection for each other. The little beings that trooped from their lips ever transcendentally beautiful and fitly expressed, in form, features and attire the words of love that seemed to bring them forth.

On one never to be forgotten occasion I was a pained witness to a scene of living faithfulness on one side, and a treacherous double-faced treacherous duplicity on the other. A fair young girl and her departing lover had met to exchange greetings, ere he went on a distant journey. Each word of hers gave forth the same beautiful radiant fairies I had seen from the lips of the sisters. But while the front of half of his that were turned to the girl, were equally fair to look upon, and smiled with all the radiant seeming of undying affection, the rear half of each was black and devilish, with fiery snakes and red forked tongues protruding from their cruel lips, as gleams of wicked cunning danced in speaking sidelong glances from the corners of the half closed eyes. These dark back grounds of the little figures were horrible to look at, ever shifting dodging and seeming to shut up within themselves, as they sought to keep only bright and honest seeming towards the trusting girl, and hold the black deception out of sight. And it was noticeable that while a halo of cloudless radiance surrounded the good outside seeming, a pall of thick vapor hung like a canopy of unbroken gloom above the other.

Most beautiful of all were the tiny sprites that flew from the lips of a fond mother to her only child. They seemed to float in a fleecy cloud of whitest silver, and fall into the bonny curls of the child's head; sprinkling flowers and sweet incense in a ceaseless shower of blessing all down to its feet. But terrible was the change, when I saw the horrible imps that leaped forth from the cruel mouth of an ungrateful son. The tear-dimmed mother

was softly pleading with him. The coarse sharp response of an ingrate brute darted forth in forms like fiery fiends, with hissing breath and lowering eyes, and as the long bladed barbed knives that seemed to tear and rend the soft white bosom of the mother to pieces, as it was thrust to the hilt with every uttered word, the sweet lowing sprites, that come from her quivering lips, were thrust aside and dashed to pieces on the walls beyond.

The double-faced gnomes I saw come forth from scores of lips, from those of the time-serving, lying minister in the pulpit, from glad hearted people, hanging around the bed of a wealthy relative, with hypocritical tears and false words of sorrowing regret and from the deceptive utterances of deceitful friends.

In conclusion I would suggest; it may be that our every uttered word is an absolute living entity, sent forth for weal or woe, whose mission once started can never after be changed, but must go on through the ages, performing the work of good or ill we established with its birth; and that the fruits of this good or ill must be charged to those who sent it forth. In view of this fearful possibility, what a constant guard should we keep, that no word, however light in seeming, is launched forth on any other mission but that of good.

But it is asserted by the sceptic that such exhibitions of force have no objective existence, and that such forms are only subjective creations of the fancy. Let us therefore examine what is the difference between objective and subjective representations.

The terms "objective" and "subjective" are misleading, and the distinction between them is only imaginary. "Subjective and objective" express the distinction, which in analysing every intelligent act, we necessarily make between ourselves

the conscious subject, and that of which we are conscious, the object. It follows, therefore, that whether a form appear objective to us, will only depend on the circumstances, under which such existing forms come to our consciousness, and it is a matter of choice whether we desire to consider them objective or subjective. Persons who cannot distinguish between ideal conceptions and materialized ideas are called hallucinated ; but by the power of an educated Will their "hallucinations" may become more or less materialized, objective and visible to others. An idea once formed, has an existence, and can take a bodily form, if the proper means to that effect are applied. On the other hand a person who declares that he does not believe in the existence of anything that he has not seen, declares himself to be insane ; for if we accept his words as an honest expression of his opinion, such a man would not believe that he has any brains, because he has never seen them. However he believes that he has brains, and arrives at that belief by logical reasoning.

It cannot be truly said that only those things have any objective existence which we can perceive with our senses ; for our senses continually deceive and mislead us. There are innumerable things the existence of which no sane person will deny ; while that which we perceive with our senses frequently has no existence at all. In fact, we do not see, hear, feel, taste or smell any external object ; we only perceive the impressions which they make upon our mind through the medium of our senses. We do not see the real nature of the things at all, but only their symbolical representations.

Sight is a language by which nature speaks to our mind and our understanding, the same is a result of education and practice.

But it is said that "objective" is something belonging to what is external to the "mind." If man were an isolated individuality, and his "mind" only confined to the space in the human skull occupied by the brain, or if it were—as some physiologists will have it—only a "function" of the material brain, this definition might hold good, and we might then perhaps better say : "Objective is something belonging to what is external to our brain."

The latest modern authority on the Physiology and Pathology of the "Mind" * says : "The brain is the chief organ from which the force called the mind is evolved." And "by mind, I understand a force produced by nervous action, and in man especially by the action of the brain." Such a narrow-minded definition of course excludes or renders impossible every explanation of occult phenomena, such as as mind reading, action of mind in the distance, clairvoyance and hundred other facts, which are denied belief by modern "scientists," because they do not conform with their theories, but which are at present disputed, by nobody who has patiently investigated the same.

It is not our object at present to demonstrate the absurdities of modern science ; it will be sufficient for our present purpose to say that "Mind is a universal principle, which can be focalised in the brain, and the brain is at once the physical centre of attraction and the laboratory of the Mind."

If this is true, if mind is universal, and if its potentiality reaches out far beyond the limits of the physical brain, then it follows that everything that exists must exist within that universal mind, and it is only a question what conditions are necessary to bring those things to the cognition of our consciousness in the silent laboratory of the individual brain.

* Professor W. A. Hammond, "A Treatise on Insanity."

the conscious subject, and that of which we are conscious, the object. It follows, therefore, that whether a form appear objective to us, will only depend on the circumstances, under which such existing forms come to our consciousness, and it is a matter of choice whether we desire to consider them objective or subjective. Persons who cannot distinguish between ideal conceptions and materialized ideas are called hallucinated ; but by the power of an educated Will their "hallucinations" may become more or less materialized, objective and visible to others. An idea once formed, has an existence, and can take a bodily form, if the proper means to that effect are applied. On the other hand a person who declares that he does not believe in the existence of anything that he has not seen, declares himself to be insane ; for if we accept his words as an honest expression of his opinion, such a man would not believe that he has any brains, because he has never seen them. However he believes that he has brains, and arrives at that belief by logical reasoning.

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* Professor W. A. Hammond, "A Treatise on Insanity."

The phenomena of sympathy, antipathy, clairvoyance, clairaudience, psychometry, etc, prove that the part of our mind which resides in the brain is capable of receiving impressions otherwise than by the avenues of the physical senses only. It is therefore simply a matter of judgment to say under what conditions the things which we cognize exist. What may appear subjective to one man or to one plane of existence, may appear objective to another, and there can be no real difference between the two states. The only difference that can exist between an idea formed in the mind, and one that is expressed in visible and tangible form, lies in their different planes of existence. In one condition the idea exists invisible to physical eyes, in the other the idea is more or less materialised, so as to be able to reflect light and thereby come to the cognizance of our physical senses. This materialisation is effected by either the conscious or unconscious action of the Will, or in other words: An idea exists as an image in the mirror of the Mind, and by the exercise of will that idea obtains density proportionate to the amonnt of will power exerted for that purpose, a form according to the desire which guides the Will, and a perfection according to the intelligence by which it is applied. How to develop this will-power will be the subject of our next discussion.

DEVELOPMENT OF WILL.

"The first step towards becoming an adept is for the student to make every thing bend to his indomitable will. Determind will is the beginning of all magical powers."

H. S. Olcott.

"To acquire magical powers two things are necessary:-to disengage the will from all servitude, and to exercise it in control."—*Isis Unveiled.*

"As one wishes to be, the God makes him accordingly."

Mukta Baee.

You may be master of the Cabala and Chemistry; but you must also be master over flesh and blood.—Bulwer Lytton.

In our last letter on "Practical Instructions" we have attempted to show that thoughts and ideas, passions and desires, are not what are commonly understood as evanescent or temporary states of the molecules of the brain; but things, which by associating themselves with the semi-intelligent forces of nature, may become living realities and powerful instruments for good or for evil. Thoughts create desire, desire sets the will in motion, the motion of the will produces force and force gives shape to matter or substance.

There are three possibilities by which we may deal with these forces. We may either allow them to control us and become subservient to them, or we may associate ourselves with them and thereby make them our co-laborers, or we may become their masters and command them by the power of our will.

A person that allows himself to be guided entirely by his lower impulses and animal desires, is either a criminal or a maniac, and it is very difficult to draw the line between the two. We read occasionally of cases where the most horrible crimes

have been committed without any apparent provocation and which can only be explained by the fact that the perpetrators either did not have the power or did not make the necessary efforts to resist such impulses. *

The oftener man gives way to such impulses or influences, the less becomes his power of resistance. His condition finally becomes one of passive evil and after death, his personality disintegrates and perishes in the eighth sphere.

The second possibility is to associate oneself with the evil powers of nature, to enter into communication with or propitiate the elementals, to make them his co-operators in evil, or, in mediæval language, "to make a compact with the evil ones." Under this head come the practices of Black Magic, which although they may require a certain concentration of Will, do not require any high or enlightened development of the same. Instead of expanding the mind, such practices produce a contraction of the same. They consist in establishing an extraordinary amount of selfishness and isolation. The will is made forcible by certain exercises, such as the careless endurance of physical pain, or by concentrating all mental energies upon some material object. By such practices the "Black Magician" may obtain the assistance of the elementals, and through them produce some occult phenomena. His condition becomes one of active evil, and the consequence is not only the final destruction of his personality, but also that of his individuality.

The third possibility, and the only method to be recommended, is to develop our will power, so as to make the forces of nature our slaves and to control them. To gain the mastery over these forces is the most important step for the student of occultism, and the great secret, without a knowledge of which no further

* See the story of "The silver Hatchet" (The Theosophist July 1884.)

advance can be made, and the only method by which that power can be obtained, is by continual practice ; that is, by a continual exercise of the will in the right direction. This does not mean only continual desire to suppress selfish desires, but a continuous effort to accomplish and accumulate such work as is useful for the real progress of mankind. Like everything else in its right place, the animal nature also has its uses, and the lower principles are necessary factors at a certain state of evolution. They are the soil into which the tree of life extends its roots, and from which the higher principles draw substance and strength. A man can be born without material desires and impulses, if the "Ego" or monad has already conquered them ; but for average man to be born without material desires, would be in the present state of evolution neither desirable nor useful. A man, for instance, without any combativeness would have no courage or self-reliance and would be a moral as well as a physical coward, without destructiveness he would have little energy to subdue evil, without acquisitiveness he would acquire no knowledge, and an entire absence of amativeness would probably make him narrow-minded, self-centered and selfish. Neither is it at all desirable that the so-called "fall of man" (the descent of matter into spirit) should never have taken place ; for in that case man would have remained in the state of blissful ignorance of an elementary spirit, while now he obtains knowledge and thereby becomes like God.

If the will is a universal force, it necessarily follows that there can be only one supreme Will in the universe, although it may manifest itself in different forms, and the more we unite our individual Will with the supreme will and cooperate with the same, the more our Will becomes powerful ; while if we attempt to bring the action of our individual Will in opposition to the

supreme Will, the consequences are necessarly disastrous to ourselves and lead to isolation and death. The Will to become powerful must become free from material desires. If we desire an object, we do not necessarily attract that object, but the object surely attracts us and we may become its slaves. Eliphas Levi says: "The Will accomplishes every thing which it does not desire," and illustrations of the truth of this paradox are seen in every-day life. We see people spending their whole lives in vain and useless efforts to obtain riches, and either dying in poverty, or even if they accomplish their object, craving for more, and leading a life more miserable and wretched than the homeless beggar in the street; we see the office-seeker desiring power, bowing before ruffians, and the result is frequently an ignominious failure; we see the fop who wishes to be admired by women usually ridiculed and rejected by intelligent women and we often see those who seek happiness in external pleasures becoming disgusted with life and ending it by their own hands. The safest way to become rich is by not craving for riches; because if we are contented with what we have, even if it be nothing, we shall be richer than the miser who possesses much and wants still more. If we desire power, we must rise morally and intellectually above others and be willing to sacrifice our own desires for their benefit, and power will come to us unasked. If we desire love, let us distribute all the love we have to all mankind, and the love of all whose love it is desirable to possess will descend upon us like the rain descends upon earth. If we desire happiness, we must be willing to give up our selfishness and we shall find happiness within ourselves.

A consideration of the above makes it evident that the development of the will and the attainment of the occult powers is simply a natural result of evolutions. Many incarnations may

be necessary for average man to arrive at the state of perfection attained by the Adept, but the process may be hastened by a continuous effort of the will. Man in his youth longs for the material pleasures of earth, for the gratification of his physical body. As he advances in age he throws away his play things and reaches out for something more substantial. He enters perhaps into intellectual pursuits, and not, unfrequently, after a lifelong study, comes to the conclusion that he has been wasting his time by running after a shadow. Perhaps love steps in and he may think himself the most fortunate of mortals only to find out sooner or later that ideals can only be found in the ideal world. He then becomes convinced of the emptiness of the shadows he has been pursuing and like the winged butterfly emerging from the chrysalis, he stretches out his feelers into the realm of the infinite spirit, and is astonished to find a radiant sun where he only expected to find darkness and death. Some arrive at this light sooner, others arrive later, and many are lured away by some illusive light, which they mistake for the sun, and scorch their wings and perish.

Life is a continuous battle between good and evil, between the results of a previous Karma and the efforts of the Will to overcome them, between man's higher nature and his lower impulses and man's future depends on which will come out victorious. But this battle does not last for ever if determined efforts are made by the will. A set of animal impulses, once thoroughly subdued, are not liable to assert themselves again, and the more man exercises his will the more will he gain in strength.

There are two gigantic obstacles in the way of true progress; the misconception of what we believe to be *God* and the misconception of what we believe to be *Man*. As long as *man* believes

in a personal God who distributes favors to some and punishes others,—a God that can be reasoned with, persuaded or pacified he will keep himself within the narrow circle of his ignorance and his mind cannot sufficiently expand. To be selfish and at the same time to continually think of some place of personal enjoyment or heaven, does not assist in man's progression. If such a man desists from doing a wicked act or denies himself material pleasure he does not do so from any intimate love of good, but either because he expects a reward for his "sacrifice," or because his fear of God makes him a coward. We must do good because we want to do good, and and not from fear of punishment or from hope for any personal consideration. The gods help those that help themselves, and the wise expect nothing but justice. The wise man knows that he is only a part of the universal whole ; that by doing good to others he also benefits himself, and that by injuring others he becomes his own executioner. To love all is to him a necessity, and the love of self appears to him illusive and foolish.

The knowledge of God and the knowledge of Man are ultimately identical and he who knows himself, knows God. If we understand the nature of the divine powers within us, it will not be difficult to unite our Will with the supreme Will of the cosmos ; we shall then be no longer subject to external influences, but we shall controll them ; instead of being the slaves of Nature, we shall become her masters, and instead of being ruled by demons, we shall become rulers and gods.

This is, however, a doctrine which is liable to be misunderstood, and a misunderstanding of which may lead to consequences of a most serious nature. To unite our will with the universal will, does not simply mean a sentimental acquiescence with the decrees of an inexorable fate and a patient indiffereuce to whatever may happen ; much less does it mean a submission of our will to the will of an ignorant or wicked person ; but it means a strong and active desire to accomplish whatever may be in our power for the good of humanity. An old doctrine which often turns up in the Middle Ages, and was especially prevailing among the Convents of France and Spain, says : "The devout having offered up and annihilated their own selves exist no longer but in God. Thenceforth they can do no wrong. The better part of them is so divine, that it no longer knows what the other is doing." This has been misunderstood by the numerous monks and nuns of those times, who thought that after they had worked themselves to a certain degree into the favor of God by confession, castigation and penances, they might thenceforth do as they pleased and commit the most outrageous acts of profligacy and injustice without being made responsible for their acts ; and as the clergy were considered to be the especial favorites of Divinity and God's deputies, the people would often submit entirely their own wills to the desires of clerical scoundrels, who did not hesitate to assert their authority by torture and fire. They became indeed irresponsible beings, because by associating themselves with their animal natures they became brutalised, and the "better part of them" did no longer know what the other was doing, because having separated themselves from their higher principles and having merged themselves into the lower ones, they had no "better parts" any more. They became "devils" instead of becoming "Gods."

To sacrifice one's self means to subdue the lower desires and strengthen the higher ones ; to unite one's will with the divine will, is to want nothing else but the good, to live up to one's highest conceptions of justice and truth, and to have one's

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actions always guided by a universal love for humanity. It means not only to desire the good, but to dare to do it. To accomplish this, it is necessary that our highest conceptions of such abstract ideas should be correct. It is sometimes said, that it does not make any difference what a man believes, so long as he acts rightly; but a person cannot be certain to act rightly, unless he knows what is right, and we therefore often see the most horrible acts of injustice committed in the name of justice. The belief of the majority is not always the correct belief, and the voice of conscience and humanity is often drowned in the clamor of a superstition based upon an erroneous theological doctrine. An erroneous belief is undoubtedly detrimental to progress, and a belief to be useful must be based on knowledge. The true development of will depends therefore on the attainment of knowledge, because knowledge establishes faith and without faith the will cannot have much power.

THE TWENTY-TWO RULES REGARDING THE WILL FROM HERMES.

"WILL AND HAVE."

I. Life with its innumerable trials has for its aim, in the order of eternal Wisdom, the training of the Will. To will not and to act not, is as fatal to man as to do evil. Man ought, like God, to work without ceasing.

II. It is through the Will that the intelligence sees fit to display itself in the phases of life. If the Will is sacred, the perception is just.

III. To affirm that which is true, and to will that which is just, is to create. To affirm and to will the contrary, is to destroy.

IV. When man has discovered Truth and wills to work Justice, nothing resists him.

V. In order to affirm whether a man is, or has been happy or unhappy, discover the direction which his will pursues.

VI. A chain of flowers is more difficult to break in pieces than a chain of iron.

VII. The will of the just man is the image of the will of God, and is a measure which fortifies itself, it commands in emergencies.

VIII. Intelligences whose will is unbalanced are like the abortions of Nature.

IX. Accept relative evil as a means of arriving at absolute good, but will it not and never commit it.

X. In order to acquire the faculty of always commanding yourself, it is necessary that you will with patience for a length of time.

XI. Brave the lion, and the lion will be afraid of you. Know how to govern sorrow, and sorrow will change to happiness.

XII. Anticipate death by devotion. This is not suicide, it is the apotheosis of a sublime will and the prize of the possession of eternal life.

XIII. To pass thy lifetime in willing and seeking for perishable goods, is to dedicate yourself to the eternity of death.

XIV. To wish good with violence is as unjust as to will evil. Violence creates disorder, and disorder is the foundation of all evil.

XV. To will evil is to enslave thyself to death. A perverse will is the commencement of suicide.

XVI. To suffer is to work. All sorrow, acepted in obedience and resignation is accomplished progress.

XVII. The more the will surmounts obstacles, the more it gains in power. Hope may then unite itself unceasingly to faith.

XVIII. Fear is but indolence of will. Perils frighten only premature natures.

XIX. Light is an electric fire placed by Nature at the service of the Will. It illuminates those who know how to use it, it crushes those who abuse it.

XX. Every will that strives against the Divine decrees is reproved by the eternal Judgment.

XXI. When we create phantoms, we bring forth vampires ; whosoever gives himself up to error becomes its prey.

XXII. The Empire of the World appertains to the Empire of the Light, and the Empire of the Light is the Throne of the Will. Thus, in a measure, as man perfects his Will may he arrive at seeing everything, that is to say, at knowing everything within an indefinite extensible circle. Happiness is for him the fruit ot the knowledge symbolised by the central tree of Eden. But God permits not the gathering of this fruit unless a man is complete master of himself, and can approach it without covetousness.

THE "ELIXIR OF LIFE.'

(From a Chela's Diary.)*

By G.....M.....F. T. S.

"And Enoch walked with that Elohim, and the Elohim took him.',—Genesis.

INTRODUCTION.

[The curious information—for whatsoever else the world may think of it, it will doubtless be acknowledged to be that—contained in the article that follows, merits a few words of introduction. The details given in it on the subject of what has always been considered as one of the darkest and most strictly guarded of the mysteries of the initiation into occultism—from the days of the *Rishis* until those of the Theosophical Society—came to the knowledge of the author in a way that would seem to the ordinary run of Europeans a strange and super-natural manner. He himself, however, we may assure the reader, is a most thorough disbeliever in the *Supernatural*, though he has learned too much to limit the capabilities of the *natural* as some do. Further on, he has to make the following confession of his own belief regarding it. It will be apparent from a careful perusal of the facts, that if the matter be really as stated therein, the author cannot himself be an adept of high grade, as the article in such a case *would never have been written.* Nor does he pretend to be one. He is, or rather was, for a few years an humble *Chela.* Hence, the converse must consequently be also true, that as regards the higher stage of the mystery he can have no personal experience, but speaks of it only as a close observer left to his own surmises—and no more. He may,

* A chela is the pupil and disciple of an initiation Guru or Master. E D

therfore, boldly state that during, and notwithstanding his unfortunately rather too short stay with some adepts, he has by actual experiment and observation verified some of the less transcendental or incipient parts of the *"course."* And though it will be impossible for him to give positive testimony as to what lies beyond, he may yet mention that all his own course of study, training and experience, long, severe, and dangerous as it has often been, leads him to the conviction that everything is really, as stated, save some details *purposely veiled.* For causes which cannot be explained to the public, he himself may be unable or unwilling to use the secret he has gained access to. For all that, he is permitted by one to whom all his reverential affection and gratitude are due—his last *guru*—to divulge for the benefit of Science and Man, and specially for the good of those who are courageous enough to personally make the experiment the following astounding particulars of the occult methods for prolonged life to a period far beyond the common one.—G. M.]

Probably one of the first considerations which move the worldly minded at present, to solicit initiation into Theosophy is the belief, or hope, that immediately on joining, some extraordinary advantages over the rest of mankind is to be conferred upon the candidate. Some even think that the ultimate result of their initiation will perhaps be exemption from that dissolution which is called the common lot of mankind. The traditions of the "Elixir of Life," said to be in the possession of Kabalists and Alchemists, are still cherished by students of Mediæval Occultism—in Europe. The allegory of the *Ab-è Hyat*, or *Water of Life*, is still credited as a fact by the degraded remnants of the Asiatic esoteric sects ignorant of the *real* GREAT SECRET. The "pungent and fiery Essence," by which Zanoni renewed his

existence, still fires the imagination of modern idealists as a possible scientific discovery of the Future.

Theosophically, though the fact is authoritatively declared to be true, the abovenamed conceptions of the mode of procedure leading to the realisation of the fact, are *known* to be false. The reader may or may not believe it; but as a matter of fact, Theosophical Occultists claim to have communication with (living) Intelligences of an infinitely wider range of observation than is contemplated by the utmost aspirations of Modern Science, all the present "Adepts" of Europe and America—dabblers in the Kabala—notwithstanding. But far even as those superior Intelligences have investigated (or, if preferred, are alleged to have investigated), and remotely as they may have searched by the help of implication and analogy, even *They* have failed to discover in the Infinity anything permanent but SPACE. ALL IS SUBJECT TO CHANGE. Reflection, therefore, will easily suggest to the reader the further logical inference that in a Universe which is essentially unpermanent in its conditions, nothing can confer permanency. Therefore, no possible substance, even if drawn from the depths of Infinity; no imaginable combination of drugs, whether of our earth or any other, though compounded by even the Highest Intelligence; no system of life or discipline, though directed by the sternest determination and skill, could possibly produce Immutability. For in the universe of solar system, wherever and however investigated, Immutability necessitates "Non Being" in the physical sense given it by the Theists—Non Being being *nothing* in the narrow conceptions, of *Western* Religionists—a *reductio ad absurdum.* This is a gratuitous insult even when applied to the *pseudo*-Christian or ecclesiastical Jehovite idea of God.

Consequently, it will be seen that the common ideal conception of "Immortality" is not only essentially wrong, but a physical and metaphysical impossiblity. The idea, whether cherished by Theosophists or non Theosophists, by Christians or Spiritualists, by Materialists or Idealists, is a chimerical illusion. But the actual prolongation of human life is possible for a time so long as to appear miraculous and incredible to those who ragard our span of existence as necessarily limited to at most a couple of hundred years. We may break, as it were, the shock of Death, and instead of dying, change a sudden plunge into darkness to a transition into a brighter light. And this may be made so gradual that the passage from one state of existence to another shall have its friction minimised so as to be practically imperceptible. This is a very different matter, and quite within the reach of Occult Science. In this, as in all other cases, means properly directed will gain their ends, and causes produce effects. Of course, and the only question is, what are these causes, and how in their turn, are they to be produced. To lift, as far as may be allowed, the veil of this department of Occultism, is the object of the present article.

We must premise by reminding the reader of two Theosophic doctrines, often inculcated in "Isis" as well as in various "articles" in The Theosophist and other magazines. They are *(a)* that ultimately the Kosmos is *one*—one under infinite variations and manifestations, and *(b)* the so-called MAN is a "compound being"—composite not only in the exoteric scientific sense of being a congeries of living so-callad material Units, but also in the esoteric sense of being a succession of seven forms or parts of itself, interblended with each other. To put it more clearly we might say that the more ethereal forms are but duplicates of the same aspect, each finer one lying within the inter-atomic spaces

of the next grosser. We would have the reader understand that these aro no subtleties, no "spiritualities" at all in the Christo-Spiritualistic sense. In the actual man reflected in your mirror are really several men, or several parts of one composite man; each the exact counterpart of the other, but the "atomic conditions" (for want of a better word) of each of which are so arranged that its atoms interpenetrate those of the next "grosser" form. It does not, for our present purpose, matter how the Theosophists, Spiritualists, Buddhists, Kabalists, or Vedantists, count, separate, classify, arrange or name these, as that war of terms may be postponed to another occasion. Neither does it matter what relation each of these men has to various "elements" of the Kosmos of which he forms a part. This knowledge, though of vital importance otherwise, need not be explained or discussed now. Nor does it much more concern us that the Scientists deny the existence of such an arrangement, because their instruments are inadequate to make their senses perceive it. We will simply reply—"get better instruments and keener senses, and *eventually* you will."

All we have to say is that if you are anxious to drink of the Elixir of Life, and leave a thousand years or so, you must take our word for the matter at present, and proceed on the assumption. For esoteric science does not give the faintest possible hope that the desired end will ever be attained by any other way: while modern, or the socalled exact science—laughs as it.

So then, we have arrived at the point where we have determined—literally, *not* metaphorically—to crack the outer shell known as the mortal coil or body, and hatch out of it clothed in our next. This "next" is not spiritual, but only a more ethereal form. Having by a long training and preparation adapted it for a life in this atmosphere, during which time we

have gradually made the outward shell to die off through a certain process (hints of which will be found further on) we have to prepare for this physiological transformation.

How are we to do it? In the first place we have the actual visible material body—MAN, so called; though, in fact, but his outer shell—to deal with. Let us bear in mind that science teaches us that in about every seven years we *change skin* as effectually as any serpent; and this so gradually and imperceptibly that, had not science after years of unremitting study and observation assured us of it, no one would have had the slightest suspicion of the fact.

We see, moreover, that in process of time any cut or lesion upon skin, however flesh-deep, has a tendency to replace the lost, and reunite the severed parts together. A piece of lost cuticle will be very soon replaced with another skin, mixing flesh with other flesh. Hence, if a man partially flayed alive, may sometimes survive and be covered with a new skin,—so our astral, vital body—the fourth of the *seven* (having attracted and assimilated to itself the second) and which is so much more ethereal than the physical one—may be made to harden its particles to the atmospheric changes. The whole secret is to succeed in evolving it out, and separating it from the visible; and while its generally invisible atoms proceed to concrete themselves iuto a compact mass, to gradually get rid of the old particles of our visible frame so as to make them die and disappear before the new set has had time to evolve and replace them.....We can say no more. The Magdalene is not the only one who could be accused of having "*seven* spirits" in her, tho' the men who have a lesser number of spirits (what a misnomer that word!) in them, are not few or exceptional. These are the frequent failures of nature—the incomplete men

and women.* Each of these has in turn to survive the preceding and more dense one, and then *die.* The exception is the *sixth* whan absorbed into and blended with the *seventh.* The "Dhatu"† of the old Hindu physiologist had a dual meaning, the esoteric side of which corresponds with the Tibetan "Zung" (seven principles of the body).

We, Asiatics, have a proverb, probably handed down to us, and by the Hindus repeated ignorantly, as to its esoteric meaning. It has been known ever since the old Rishis mingled familiarly with the simple and noble people they taught and led on. The Devas had whispered into every man's ear—*Thou only*—if thou wilt—art "immortal." Combine with this the saying of a Western author that if any man could just realise for an instant that he had to die some day, he would die that instant. The *Illuminated* will perceive that between these two sayings, rightly understood, stands revealed the whole secret of of Longevity. We only die when our will ceases to be strong enough to make us live. In the majority of cases, death comes when the torture and vital exhaustion accompanying a rapid change in our physical conditions becomes so intense as to weaken, for one single instant, our "clutch on life," or the tenacity of the Will to exist. Till then, however severe may be the disease, however sharp the pang, we are only sick or wounded, as the case may be. This explains the cases of sudden deaths from joy, fright, pain, grief or such other causes. The sense of a life-task consummated, of the worthlessness

* This is not to be taken as meaning that such persons are thoroughly destitute of some one or several of the seven principles: a man born without an arm has still its ethereal counterpart; but that they are so latent that they cannot be developed, and consequently are to be considered as non-existing.—ED.

† Dhatu—the seven principal substances of the human body—chyle, flesh, blood, fat, bones, marrow, semen.

of one's existence, *if sufficiently realised*, is sufficient to kill a person as surely as poison or rifle-bullet. On the other hand, a stern determination to continue to live, has, in fact, carried many past *the crisis* of the most mortal disease, in full safety.

First, then, must be the determination—the WILL—the conviction of certainty, to survive and continue.* Without that, all else is useless. And, to be efficient for the purpose, it must be, not only a passing resolution of the moment, a single fierce desire of short duration. but *a settled and continued strain, as nearly as can be continued and concentrated without one single moment's relaxation.* In a word, the would be "Immortal" must be on his watch night and day, guarding Self against—Himself. To live, to LIVE—to LIVE—must be his unswerving resolve. He must as little as possible allow himself to be turned aside from it. It may be said that this is the most concentrated form of selfishness,—that it is utterly opposed to our Theosophic professions of benevolence, and dis-

* Col. Olcott has epigrammatically explained the creative or rather the recreative power of the Will, in his *Buddhist Catechism*. He there shows—of course, speaking on behalf of the Southern Buddhists—that this Will to live, if not extinguished in the present life, leaps over the chasm of bodily death, and recombines the *Skandhas*, or groups or qualities that made up the individual into a new personality. Man is, therefore, reborn as the result of his own unsatisfied yearning for objective yearning for objective existence. Col. Olcott puts it in this way :

Q. 123..... *What is that, in man, which gives him the impression of having a permanent individuality?*

A "*Tanha*, or the unsatisfied desire for existence. The being having done that for which he must be rewarded or punished in future, and having *Tanha*, will have a rebirth through the influence of *Karma*.

Q. 124. *What is it that is reborn?*

A. A new aggregation of Skandhas, or individuality, caused by the last yearnings of the dying person.

Q. 128. *To what cause must we attribute the differences in the combination of the Five Skandhas which make every individual differ from every other individual?*

A. To the *Karma* of the individual in the next preceding birth.

Q. 129. *What is the force or energy that is at work, under the guidance of Karma, to produce the new being?*

A. *Tanha*—the "Will to Live"

interestedness, and regard for the good of humanity. Well-viewed in a short-sighted way, it is so. But to do good, as in every thing else, a man *must have* time and materials to work with, and this is a necessary means to the acquirements of powers by which infinitely more good can be done than without them. When these are once mastered, the opportunities to use them will arrive, for there comes a moment when no exertion or restless watch are any more needed : the moment, when the turning point is safely passed. For the present, as we deal with aspirants and not with advanced *chelas*, in the first stage a determined, dogged resolution, and an enlightened concentration of Self on Self, are all that is absolutely necessary. It must not, however, be considered that the candidate is required to be unhuman or brutal in his negligence of others. Such a recklessly selfish course would be as injurious to him as the contrary one of expending his vital energy on the gratification of his physical desires. All that is required from him is a purely negative attitude. Until the Point is reached, he must not "lay out" his energy in lavish or fiery devotion to any cause, however noble, however "good" however elevated.* Such, we can solemnly assure the reader, would bring its reward in many ways—perhaps in another life, perhaps in this world, but it would tend to shorten the existence it is desired to preserve, as surely as self-indulgence and profligacy. That is why very few of the truly great men of the world (of course,

* On page 151 of Mr. Sinnett's *Occult World*, the author's much abused, and still more doubted correspondent assures him that none yet of his "degree are like the stern hero of Bulwer's Zanoni... "the heartless morally dried up mummies some would fancy us to be" ... and adds that few of them "would care to play the part in life of a dessicated pansy between the leaves of a volume of solemn poetry." But our adept omits saying that *one or two degrees higher*, aud he will have to submit for a period of years to such a mummifying process unless, indeed, he would voluntarily give up a life-long labour and—DIE.—ED.

the unprincipled adventurers who have applied great powers to bad uses are out of the question,)—the martyrs, the heroes, the founders of religions, the liberators of nations, the leaders of reforms—ever became members of the long-lived "Brotherhood of Adepts" who were by some and for long years accused of *selfishness*. (And that is also why, the Yogis, and the Fakirs of the modern India—most of whom are acting now but on the *dead-letter* tradition, are required if they would be considered living up to the principles of their profession—to appear *entirely* d*ead* to every inward feeling or emotion). Notwithstanding the purity of their hearts, the greatness of their aspirations, the interestedness of their self-sacrifice, they *could not live for they had missed the hour*. They may at times have exercised powers which the world called miraculous ; they may have electrified man and compelled Nature by fiery and self-devoted Will ; they may have been possessed of a so-called superhuman intelligence ; they may have even had knowledge of, and communion with, members of our own occult Brotherhood ; but, having deliberately resolved to devote their vital energy to the welfare of others, rather than to themselves they have surrendered life ; and, when perishing on the cross or the scaffold, or falling sword in hand, upon the battle-field, or sinking exhausted after a successful consummation of the life-object, on death-beds in their chambers, they have all alike had to cry out at last: "Eloh Eloh-Lama Sabachthani !

So far so good. But, given the will to live however powerful, we have seen that in the ordinary course of mundane life, the throes of dissolution cannat cannot be checked. The desperate, and again and again renewed, struggle of the Kosmic elements to proceed with a career of change despite the will that is checking them, like a pair of runaway horses struggling against

the determined driver holding them in, are so cumulatively powerful, that the utmost efforts of the *untrained* human will acting within an *unprepared* body become ultimately useless. The highest intrepidity of the bravest soldier ; intensest desire of the yearning lover ; the hungry greed of the unsatisfied ; the most undoubting faith of the sternest fanatic ; the practised insensibility to pain of the hardiest red Indian brave or half-trained Hindu Yogi ; the most deliberate philosophy of the calmest thinker—all alike fail at last. Indeed, sceptics will allege in opposition to the verities of this article that, as a matter of experience, it is often observed that the mildest and most irresolute of minds and the weakest of physical frames are often seen to resist "Death" longer than the powerful will of the high-spirited and obstinately-egotistic man, and the iron frame of the labourer, the warrior and the athlete. In reality, however, the key to the secret of these apparently contradictory phenomena is the true conception of the very thing we have already said. If the physical development of the gross "outer shell" proceeds on parallel lines and at an equal rate with that of the will, it stands to reason that no advantage *for the purpose of overcoming it*, is attained by the latter. The acquisition of improved breech-loaders by one modern army confers no absolute superiority if the enemy also becomes possessed of them. Consequently it will be at once apparent, to those who think on the subject, that much of the training by which what is known as "a powerful and determind nature," perfects itself for its own purpose on the stage of the visible world, necessitating and *being useless* without a parallel development of the "gross" and so-called animal frame, is, in short, neutralised, for the purpose at present treated of, by the fact that its own action has armed the enemy with weapons equal to its own. The *violence* of the impulse to dissolution is rendered equal to the will to oppose it ;

and being gradually cumulative, while the will-power is gradually exhausted, the former triumphs at last. On the other hand it may happen that an essentially weak and vacillating will-power, residing in a weak and undeveloped animal frame, may be so *reinforced* by some unsatisfied desire—the *Ichcha (wish,)*—as it is called by the Indian Occultists (as, for instance, a mother's heart yearning to remain and support her fatherless children)—as to keep down and vanquish, for a short time, the physical throes of a body to which it has become temporarily superior.

The whole *rationale* then, of the first condition of continued existence in this world, is *(a)* the development of a Will so powerful as to overcome the hereditary (in a Darwinian sense tendencies of the atoms composing the "gross" and palpable animal frame, to hurry on at a particular period in a certain course of kosmic change ; and *(b)* to so weaken the concrete action of that animal frame as to make it more amenable to the power of the Will. To defeat an army, *you must demoralise and throw it into disorder.*

To do this then, is the real object of all the rites, ceremonies, fasts, "prayers," meditations, initiations and procedures of self-discipline enjoined by various esoteric Eastern sects, from that course of pure and elevated aspiration which leads to the higher phases of Adeptism Real, down to the fearful and disgusting ordeals which the adherent of the "Left-hand-Road" has to pass through, all the time maintaining his equilibrium. The procedures have their merits and their demerits, their separate uses and abuses, their essential and non-essential parts, their various veils, mummeries, and labyrinths. But in all, the result aimed at is reached, if by different processes. The Will is strengthened, encouraged and directed, and the elements opposing its action are *demoralised.* Now, to any one who has thought out and connected the various evolution-theories, as taken, not from any occult source, but from the ordinary scientific manuals accessible to all—from the hypothesis of the latest variation in the habits of species—say the acquisition of carnivorous habits by the New Zealand parrot, for instance—to the farthest glimpses backwards into Space and Eternity afforded by the "*Firemist*" doctrine, it will be apparent that they all rest on one basis. That basis is that the impulse once given to a hypothetical Unit has a tendency to continue itself ; and consequently, that anything "done" by something at a certain time and certain place tends to be renewed at analogous other times and places.

Such is the admitted *rationale* of heredity and atavism. That the same things apply to our ordinary conduct is apparent from the notorious case with which "habits,"—bad or good, as the case may be—are acquired, and and it will not be questioned that this applies, as a rule, as much to the moral and intellectual as to the physical world.

Furthermore, History and Science teach us plainly that certain physical habits conduce to certain moral and intellectual results. There never yet was a conquering nation of vegetarians. Even in the old Aryan times, we do not learn that the very Rishees, from whose lore and practice we gain the knowledge of Occultism, ever interdicted the *Kshatryas* (military caste) from hunting or a carnivorous diet. Filling, as they did, a certain place in the body politic in the actual condition of the world, the Rishees would have as little thought of preventing them, as of restraining the tigers of the jungle from their habits. That did not affect what the Rishees themselves did.

The aspirant to longevity then must be on his guard against *two dangers*. He must beware especially of impure and animal* thoughts. For Science shows that thought is dynamic, and the thought-force evolved by nervous action expanding itself outwardly, must affect the molecular relations of the physical man. The *inner men*,† however sublimated their organism may be, are still composed of actual, *not hypothetical*, particles and are still subject to the law that an "action" has a tendency to repeat itself; a tendency to set up analogous action in the grosser "shell" they are in contact with, and concealed within.

And, on the other hand, certain actions have a tendency to produce actual physical conditions unfavourable to pure thoughts, hence to the state required for developing the supremacy of the inner man.

To return to the practical process. A normally healthy mind, in a normally healthy body, is a good starting-point Though exceptionally powerful and self-devoted natures may sometimes recover the ground, lost by mental degradation or physical misuse, by employing proper means, under the direction of unswerving resolutiou, yet often things may have gone so far that there is no longer stamina enough to sustain the conflict sufficiently long to perpetuate this life; though what in Eastern parlance is called the "merit" of the effort will help to ameliorate conditions and improve matters in another.

However this may be, the prescribed course of self-discipline commences here. It may be stated briefly that its essence is a course of moral, mental, and physical development, carried on in parallel lines—one being useless without the other. The physical

* In other words, the thought *tends* to provoke the deed.—G. M.

† We use the word in the plural, reminding the reader that, according to our doctrine, man is septenary.—G. M.

man must be rendered more ethereal and sensitive; the mental man more penetrating and profound; the moral man more self-denying and philosophical. Aud it may be mentioned that all sense of restraint—even if self-imposed—is useless. Not only is all "goodness" that results from the compulsion of physical force, threats, or bribes (whether of a physical or so-called "spiritual" nature) absolutely useless to the person who exhibits it, its hypocrisy tending to poison the moral atmosphere of the world, but the desire to be "good" or "pure" to be efficacious, must be spontaneous. It must be a self-impulse from within, a real preference for something higher, not an abstention from vice because of fear of the law; not a chastity enforced by the dread of Public Opinion; not a benevolence exercised through love of praise or dread of consequences in a hypothetical Future Life.*

It will be seen now in connection with the doctrine of the tendency to the renewal of action before discussed, that the course of self-discipline recommended as the only road to Longevity by Occultism is *not* a "visionary" theory dealing with vague "ideas," but actually a scientifically devised system of drill. It is a system by which each particle of the several men composing the septenary individual receives an impulse, and a habit of doing what is necessary for certain purposes of its own free-will and with "pleasure." Every one must be practised and perfect in a thing to do it with pleasure. This rule especially applies to the case of the development of Man. "Virtue" may be very good in its way—it may lead to the grandest results. But to become efficacious it has to be practised cheerfully not with reluctance or pain. As a consequence of

* Col. Olcott clearly and succinctly explains the Buddhistic doctrine of Merit or *Karma*, in his *Buddhist Catèchism* (Question 83).—G. M.

the above consideration the candidate for Longevity at the commencement of his career must begin to eschew his physical desires, not from any sentimental theory of right or wrong, but for the following good reason. As, according to a well-khown and now established scientific theory, his visible material frame is always renewing its particles ; he will, while abstaining from the gratification of his desires, reach the end of a certain *period* during which those particles which composed the man of vice, and which were given a bad predisposition, will have departed. At the same time, the disuse of such functions will tend to obstruct the entry, in place of the old particles, of new particles having a tendency to repeat the said acts. And while this is the *particular* result as regards certain "vices," the general result of an abstention from "gross" acts will be (by a modification of the well-known Darwinian law of Atrophy by non-usage) to diminish what we may call the "relative" density and coherence of the outer shell (as a result of its less-used molecules) ; while the diminution in the quantity of its actual constituents will be "made up" (if tried by scales and weights) by the increased admission of more ethereal particles.

What physical desires are to be abandoned and in what order? First and foremost, he must give up alcohol in all forms ; for while it supplies no nourishment, nor even any direct pleasure (beyond such sweetness or fragrance as may be gained in the taste of wine, &c., to which alcohol, in itself, is non-essential) to even the grossest elements of even the "physical" frame, it induces a violence of action, a rush so to speak, of life, the stress of which can only be sustained by very dull gross, and dense elements, and which, by the action of the well-known law of Re-action (say, in commercial phrase, "supply and demand") tends to summon them from the surrounding

universe, and therefore directly counteracts the object we have in view.

Next comes meat-eating, and for the very same reason, in a minor degree. It increases the rapidity of life, the energy of action, the violence of passions. It may be good for a hero who has to fight and die, but not for a would-be sage who has to exist and.....

Next in order come the sexual desires ; for these, in addition to the great diversion of energy (vital force) into other channels, in many different ways, beyond the primary one (as, for instance, the waste of energy in expectation, jealousy, &c.,) are direct attractions to a certain gross equality of the original matter of the Universe, simply because the most pleasurable physical sensations are only possible at that stage of density. Alongside with and extending beyond all these and other gratifications of the senses (which include not only those things usually known as "vicious," but all those which, though ordinarily regarded as "innocent," have yet the disqualification of ministering to the pleasures of the body—the most harmless to others and the least "gross" being the criterion for those to be last abandoned in each case) — must be carried on the moral purification.

Nor must it be imagined that "austerities" as commonly understood can, in the majority of cases, avail much to hasten the "etherealising process. That is the rock on which many of the Eastern esoteric sects have foundered, and the reason why they have degenerated unto degrading superstitions. The Western monks and the Eastern Yogees, who think they will reach the apex of powers by concentrating their thought on their navel, or by standing on one leg, are practising exercises which serve no other purpose than to strengthen the will-power, which

is sometimes applied to the basest purposes. These are examples of this one-sided and dwarf development. It is no use to fast *as long as you require food.* The ceasing of desire for food without impairment of health is the sign which indicates that it should be taken in lesser and ever decreasing quantities until the extreme limit compatible with life is reached. A stage will be finally attained where only water will be required.

Nor is it of any use for this particular purpose of longevity to abstain from immorality so long as you are craving for it in your heart; and so on with all other unsatisfied inward craving. To get rid of the inward desire is the essential thing, and to mimic the real thing without it is barefaced hypocrisy and useless slavery.

So it must be with the moral purification of the heart. The "basest" inclination must go first—then the others. First avarice, then fear, then envy, worldly pride, uncharitableness, hatred; last of all ambition and curiosity must be abandoned successively. The strengthening of the more ethereal and so-called "spiritual" parts of the man must go on at the same time. Reasoning from the known to the unknown, meditation must be practised and encouraged. Meditation is the inexpressible yearning of the inner Man to "go out towards the infinite," which in the olden time was the real meaning of adoration, but which has now no synonym in the European languages, because the thing no longer exists in the West, and its name has been vulgarised to the make-believe sham known as prayer, glorification, and repentance. Through all stages of training the equilibrium of the consciousness—the assurance that all *must* be right in the Kosmos, and therefore, with *you* a portion of it—must be retained. The process of life must not be hurried but retarded, if possible; to do otherwise may be good to others—

perhaps even to yourself in other spheres, but it will hasten your dissolution in this.

Nor must the externals be neglected in this first stage. Remember that an adept, thongh "existing" so as to convey to ordinary minds the idea of his being immortal, is not also invulnerable to agencies from without. The training to prolong life does not, in itself, secure one from acccidents. As far as any physical preparation goes, the sword may still cut, the disease enter, the poison disarrange. This case is very clearly and beautifully put in *Zanoni*; and it is correctly put and must be so, unless all "adeptism" is a baseless lie. The adept may be more secure from ordinary dangers than the common mortal, but he is so by virtue of the superior knowledge, calmness, coolness and penetration which his lengthened existence and its necessary concomitants have enabled him to acquire; not by virtue of any preservative power in the process itself. He is secure as a man armed with a rifle is; more secure than a naked baboon; not secure in the sense in which the deva (god) was supposed to be securer than a man.

If this is so in the case of the high adept, how much more necessary is it that the neophyte should be not only protected but that he himself should use all possible means to ensure for himself the necessary duration of life to complete the process of mastering the phenomena we call death! It may be said, why do not the higher adepts protect him? Perhaps they *do* to some extent, but the child must learn to walk alone; to make him independent of his own efforts in respect to safety, would be destroying one element necessary to his development—the sense of responsibility. What courage or conduct would be called for in a man sent to fight when armed with irresistible weapons and clothed in impenetrable armour? Hence the neo-

phyte should endeavour, as far as possible, to fulfil every true canon of sanitary law as laid down by modern scientists. Pure air, pure water, pure food, gentle exercise, regular hours, pleasant occupations and surroundings, are all if not indispensable at least serviceable to his progress. It is to secure these, at least as much as silence and solitude, that the Gods, Sages, Occultists of all ages have retired as much as possible to the quiet of the country, the cool cave, the depths of the forest, the expanse of of the desert, or the heights of the mountains. Is it not suggestive that the Gods have always loved the "high places"; and that in the present day the highest section of Occult Brotherhood on earth inhabit the highest mountain plateaux on the earth ?*

Nor must the beginner disdain the assistance of medicine and good medical regimen. He is still an ordinary mortal, and he requires the aid of an ordinary mortal.

"Suppose, however, all the conditions required, or which the reader will understand as required (for the details and varieties of treatment requisite, are too numerous to be detailed here) are fulfilled, what is the next step ?" the reader will ask. Well if there have been no back-slidings or remissness in the procedure indicated, the following physical results will follow :—

First the Neophyte will take more pleasure in things spiritual and pure. Gradually gross and material occupations will become not only uncraved for or forbidden, but simply and literally repulsive to him. He will take more pleasure in

* The stern prohibition to the Jews to serve "their gods upon the high mountains and upon the hills" is *traced* back to the unwillingness of their ancient elders to allow people in most cases unfit for adeptship to choose a life of celibacy and asceticism, or in other words, to pursue adeptship. This prohibition had an esoteric meaning before it became the prohibition, incomprehensible in its dead-letter rense : for it is not India alone whose sons accorded divine honours to the WISE ONES, but all nations regarded their adepts and initiates in a supernal light. - G. M.

the simple sensations of nature—the sort of feeling one can remember to have experienced as a child. He will feel more light-hearted, confident, happy. Let him take care the sensation of renewed youth does not mislead, or he will yet risk a fall into his old baser tife and even lower depths. "Action and Re-action are equal."

Now the desire for food will begin to cease. Let it be left off gradually—no fasting is required. Take what you feel you require. The food craved for will be the most innocent and simple. Fruit and milk will usually be the best. Then as till now, you bave been simplifying the quality of your food, gradually—very gradually—as you feel capable of it, diminish the quanity. You will ask : "Can a man exist without food ?" No, but before you mock, consider the character of the process alluded to. It is a notorious fact that many of the lowest and simplest organisms have no excretions. The common guinea-worm is a very good instance. It has rather a complicated organism, but it has no ejaculatory duct. All it consumes—the poorest essences of the human body—is applied to its growth and propagation. Living as it does in human tissue, it passes no digested food away. The human neophyte, at a certain stage of his development, is in a somewhat analogous condition, with this difference or differences, that he *does* excrete, but it is through the pores of his skin, and by those too enter other etherealised particles of matter to contribute towards support.* Otherwise, all the food and drink is sufficient only to keep in equilibrium those "gross" parts of his physical body which still remain to repair their cuticle-waste through the medium of the blood. Later on, the process of cell-development in his frame will undergo a change ; a change for the better, the

* He is in a state similar to the physical state of a fœtus before birth into world.—*G. M.*

opposite of that in disease for the worse—he will become *all* living and sensitive, and will derive nourishment from the Ether (Akas). But that epoch for our neophyte is yet far distant.

Probably, long before that period has arrived, other results, no less surprising than incredible to the uninitiated will have ensued to give our neophyte courage and consolation in his difficult task. It would be but a truism to repeat what has been again alleged (in ignorance of its real *rationale*) by hundreds and hundreds of writers as to the happiness and content conferred by a life of innocence and purity. But often at the very commencement of the process some real physical result, unexpected and unthought of by the neophyte, occurs. Some lingering disease, hitherto deemed hopeless, may take a favourable turn ; or he may develop healing mesmeric powers himself ; or some hitherto unknown sharpening of his senses may delight him. The *rationale* of these things is, as we have said, neither miraculous nor difficult of comprehension. In the first place, the sudden change in the direction of the vital energy (which, whatever view we take of it and its origin, is acknowledged by all schools of philosophy as most recondite, and as the motive power) must produce results of some kind. In the second, Theosophy shows, as we said before, that a man consists of several men pervading each other, and on this view (although it is very difficult to express the idea in language) it is but natural that the progressive etherealisation of the densest and most gross of all should leave the others literally more at liberty. A troop of horses may be blocked by a mob and have much difficulty in fighting its way through ; but if every one of the mob could be changed suddenly into a ghost, there would be little to retard it. And as each interior entity is more rare, active, and volatile than the outer and as each has relation with certain different elements, spaces, and properties of the kosmos which are treated of in other articles on Occultism, the mind of the reader may conceive—though the pen of the writer could not express it in a dozen volumes—the magnificent possibilities gradually unfolded to the neophyte.

Many of the opportunities thus suggested may be taken advantage of by the neophyte for his own safety, amusement, and the good of those around him ; *but the way in which* he does this is one adapted to his fitness —a part of the ordeal he has to pass through, and misuse of these powers will certainly entail the loss of them as a natural result. The *Itchcha* (or desire) evoked anew by the vistas they open up will retard or throw back his progress.

But there is another portion of the Great Secret to which we must allude, and *which is now*, for the first, in a long series of ages, allowed to be given out to the world, as the hour for it is now come.

The educated reader need not be reminded again that one of the great discoveries which have immortalised the name of Darwin is the law that an organism has always a tendency to repeat, at an analogous period in its life, the action of its progenitors, the more surely and completely in proportion to their proximity in the scale of life. One result of this is, that, in general, organised beings usually die at a period (on an average) the same as that of their progenitors. It is true that there is a great difference between the *actual* ages at which individuals of any species die. Disease, accidents and famine are the main agents in causing this. But there is, in each species, a well-known limit within which the race-life lies, and none are known to survive beyond it. This applies to the human species as well as any other. Now, supposing that every possible sanitary condition had been complied with, and every accident and

disease avoided by a man of ordinary frame, in some particular case there would still, as is still known to medical men, come a time when the particles of the body would feel the hereditary tendency to do that which leads inevitably to dissolution, *and would obey it.* It must be obvious to any reflecting man that, if by *any procedure* this critical climacteric could be once thoroughly passed over, the subsequent danger of "Death" would be proportionally less as the years progressed. Now this, which no ordinary and unprepared mind and body can do, is possible sometimes for the will and the frame of one who has been specially preparad. There are fewer of the grosser particles present to feel the hereditary bias—there is the assistance of the reinforced "interior men" (whose normal duration is always greater even in natural death) to the visible outer shell, and there is the drilled and indomitable Will to direct and wield the whole.*

From that time forward, the course of the aspirant is clearer. He has conquered "The dweller of the Threshold"—the hereditary enemy of his race, and, though still exposed to ever-new dangers in his progress towards Nirvana, he is flushed with victory, and with new confidence and new powers to second it, can press onwards to perfection.

For, it must be remembered, that nature everywhere acts by Law, and that the process of purification we have been describ-

* In this connection we may as well show what modern science, and especially *physiology* have to say as to the power of human will. "The force of will is a potent element in determining longevity. This single point must be granted without argument, that of two men every way alike and similarly circumstanced, the one who has the greater courage and grit will be longer-lived. One does not need to practise medicine long to learn that men die who might just as well live if they resolved to live, and that myriads who are invalids could become strong if they had the native or acquired will to vow they would do so. Those who have no other quality favourable to life, whose bodily organs are nearly all diseased, to whom each day is a day of pain, who are beset by life-shortening influences, yet do live by will alone."—*Dr. George M. Beard.*

ing in the visible material body, also takes place in those which are interior, and not visible to the Scientist by modifications of the same process. All is on the change, and the metamorphoses of the more ethereal bodies imitate, though in successively multiplied duration, the career of the grosser, gaining an increasing wider range of relations with the surrounding kosmos, till in Nirvana the most rarefied Individuality is merged at last into the INFINITE TOTALITY.

From the above description of the process, it will be inferred why it is that "Adepts" are so seldom seen in ordinary life; for *pari passu*, with the etherealisation of their bodies and the development of their power, grows an increasing distaste, and a so-to-speak, "contempt" for the things of our ordinary mundane existence. Like the fugitive who successively casts away in his flight those articles which incommode his progress, beginning with the heaviest, so the aspirant eluding "Death" abandons all on which the latter can take hold. In the progress to Negation everything got rid of is a help. As we said before, the adept does not become "immortal" as the word is ordinarily understood. By or about the time when the Death-limit of his race is passed, HE IS ACTUALLY DEAD, in the ordinary sense, that is to say, that he has relieved himself of all or nearly all such material particles as would have necessitated in disruption the agony of dying. He has been dying gradually during the whole period of his Initiation. The catastrophe cannot happen twice over. He has only spread over a number of years the mild process of dissolution which others endure from a brief moment to a few hours. The highest Adept is, in fact, dead to, and absolutely unconscious of the world; he is oblivious of its pleasures; careless of its miseries, in so far as sentimentalism goes, for the stern sense of DUTY never leaves him

blind to its very existence. For the new ethereal senses opening to wider spheres are to ours much in the relation of ours to the Infinitely Little. New desires and enjoyments, new dangers and new hindrances arise, with new sensations and new perceptions ; and far away down in the mist—both literally and metaphorically—is our dirty little earth left below by those who have virtually "gone to join the gods."

And from this account too, it will be perceptible how foolish it is for people to ask the Theosophist to "procure for them communication with the highest Adepts." It is with the utmost difficulty that one or two can be induced even by the throes of a world, to injure their own progress by meddling with mundane affairs. The ordinary reader will say: "This is not *god-like*. This is the acme of selfishness".....But let him realise that a very high Adept, undertaking to reform the world, would necessarily have to once more submit to Incarnation. And is the result of all that have gone before in that line sufficiently encouraging to prompt a renewal of the attempt?

A deep consideration of all that we have written, will also give the Theosophists an idea of what they demand when they ask to be put in the way of gaining *practically* "higher powers." Well, there, as plainly as words can put it, is the PATH..... Can they tread it?

Nor must it be disguised that what to the ordinary mortal are unexpected dangers, temptations and enemies also beset the way of the neophyte. And that for no fanciful cause, but the simple reason that he is, in fact, acquiring new senses, has yet no practice in their use, and *has* never before seen the things he sees. A man born blind suddenly endowed with vision would not at once master the meaning of perspective, but

would, like a baby, imagine in one case, the moon to be within his reach, and, in the other, grasp a live coal with the most reckless confidence.

And what, it may be asked, is to recompense this abnegation of all the pleasures of life, this cold surrender of all mundane interests, this stretching forward to an unknown goal which seems ever more unattainable? For, unlike some of the anthropomorphic creeds, Occultism offers to its votaries no eternally permanent heaven of material pleasure, to be gained at once by one quick dash through the grave. As has, in fact, often been the case many would be prepared willingly to die *now* for the sake of the paradise hereafter. But Occultism gives no such prospect of cheaply and immediately gained infinitude of pleasure, wisdom and existence. It only promises extensions of these, stretching in successive arches obscured by successive veils, in unimaginable succession up the long vista which leads to NIRVANA. And this too, qualified by the necessity that new powers entail new responsibilities, and that the capacity of increased pleasure entails the capacity of increased sensibility to pain. To this, the only answer that can be given is two-fold: (1st) the consciousness of Power is itself the most exquisite of pleasures, and is unceasingly gratified in the progress onwards with new means for its exercise ; and (2ndly) as has been already said—THIS is the only road by which there is the faintest scientific likelihood that "Death" can be avoided, perpetual memory secured, infinite wisdom attained, and hence an immense helping of mankind made possible, once that the adept has safely crossed the turning point. Physical and metaphysical logic requires and endorses the fact that only by gradual absorption into infinity can the Part become acquainted with the Whole, and that that which is *now something* can only feel,

know, and enjoy EVERYTHING when lost in Absolute Totality in the vortex of that *Unalterable Circle* wherein Our Knowledge becomes Ignorance, and the Everything itself is identified with the NOTHING.

CONTEMPLATION.

"When the mind is withdrawn and collected within itself, and not diffused into the organs of the body, is the state which is more susceptible of divine influxion."

Lord Bacon.

"*Adepts are never made; they become.*"

A general misunderstanding of this term seems to prevail. The popular idea appears to be to confine one-self for half an hour—or at the utmost two hours—in a private room, and passively gaze at one's nose, a spot on the wall, or, perhaps a crystal. This is supposed to be the true form of contemplation enjoined by Raj Yoga. It fails to realize that true occultism requires "physical, mental, moral and spiritual" development to run on parallel lines. Were the narrow conception extended to all these lines, the necessity for the present article would not have been so urgently felt. This paper is especially meant for the benefit of those who seem to have failed to grasp the real meaning of Dhyan, and by their erroneous practices to have brought, and to be bringing pain and misery upon themselves. A few instances may be mentioned here with advantage as a warning to our too zealous students.

At Bareilly the writer met a certain Theosophist from Farrukhabad, who narrated his experiences and shed bitter tears of repentance for his past follies—as he termed them. It would appear from his account that the gentleman, having read Bhagavat-Gita about fifteen or twenty years ago and not comprehending the esoteric meaning of the contemplation therein enjoined, undertook nevertheless the practice and carried it on for several years. At first he experienced a sense of pleasure, but simultaneously he found he was gradually losing

self-control ; until after a few years he discovered, to his great bewilderment and sorrow, that he was no longer his own master. He felt his heart actually growing heavy, as though a load had been placed on it. He had no control over his sensations ; in fact the communication between the brain and the heart had become as though interrupted. As matters grew worse, in disgust he discontinued his " contemplation." This happened as long as seven years ago ; and, although since then he has not felt worse, yet he could never regain his original normal and healthy state of mind and body.

Another case came under the writer's observation at Jubbulpore. The gentleman concerned, after reading Patanjali and such other works, began to sit for " contemplation."

After a short time he commenced seeing abnormal sights and hearing musical bells, but neither over these phenomena nor over his own sensations could he exercise any control. He could not produce these results at will, nor could he stop them when they were occurring. Numerous such examples may be multiplied. While penning these lines, the writer has on his table two letters upon this subject, one from Moradabad and the other from Trichinopoly. In short, all this mischief is due to a misunderstanding of the significance of contemplation as enjoined upon students by all the schools of Occult Philosophy. With a view to afford a glimpse of the Reality through the dense veil that enshrouds the mysteries of this Science of Sciences, an article, the "Elixer of Life," was written. Unfortunately in too many instances, the seed seems to have fallen upon barren ground. Some of its readers only catch hold of the following clause in the said paper :—

Reasoning from the known to the unknown, meditation must be practised and encouraged.

But alas ! their preconceptions have prevented them from comprehending what is meant by meditation. They forget that it " is the inexpressible yearning of the inner Man to 'go out towards the infinite,' which in the olden time was the real meaning of adoration"—as the next sentence shows. A good deal of light will be thrown upon this subject if the reader were to turn to the preceding portion of the same paper, and peruse attentively the following paras on page 141 of the Theosophist for March, 1883 (Vol. III, No. 6) :—

So, then, we have arrived at the point where we have determined,—literally, not metaphorically—to crack the outer shell known as the mortal coil, or body, and hatch out of it, clothed in our next. This 'next' is not a spiritual, but only a more ethereal form. Having by a long training and preparation adapted it for a life in this atmosphere, during which time we have gradually made the outward shell die off through a certain process.....we have to prepare for this physiological transformation.

How are we to do it ? In the first place we have the actual, visible material body—man, so called, though in fact, but his outer shell—to deal with. Let us bear in mind that science teaches us that in about every seven years we change skin as effectually as any serpent ; and this so gradually and imperceptibly that, had not science after years of unremitting study and observation assured us of it, no one would have had the slightest suspicion of the fact.....Hence, if a man partially flayed alive, may sometimes survive and be covered with a new skin,—so astral, vital body.....may be made to harden its particles to the atmospheric changes. The whole secret is to succeed in evolving it out, and separating it from the visible ; and while its generally invisible atoms proceed to concrete themselves into

a compact mass, to gradually get rid of the old particles of our visible form so as to make them die and disappear before the new set has had time to evolve and replace them.....We can say no more.

A correct comprehension of the above scientific process will give a clue to the esoteric meaning of meditation or contemplation. Science teaches us that man changes his physical body continually, and this change is so gradual that it is almost imperceptible.

Why then should the case be otherwise with the inner man? The latter too is constantly developing and changing atoms at every moment. And the attraction of these new sets of atoms depends upon the Law of Affinity—the desires of the man drawing to their bodily tenement only such particles as are *en rapport* with them or rather giving them their own tendency and colouring.

For science shows that thought is dynamic and the thought "force evolved by nervous action expanding itself outwardly, must affect the molecular relations of the physical man. The inner men, however sublimated their organism may be, are still composed of actual, not hypothetical, particles, and are still subject to the law that an 'action' has a tendency to repeat itself; a tendency to set up analogous action in the grosser 'shell' they are in contact with and concealed within."

What is it the aspirant of Yoga Vidya strives after if not to gain Mukti by transferring himself gradually from the grosser to the next more ethereal body, until all the veils of Maya being successively removed his Atma becomes one with Paramatma? Does he suppose that this grand result can be achieved by a two or four hours' contemplation? For the remaining twenty or twenty-two hours that the devotee does not shut himself up in his room for meditation, is the process of the emission of atoms and their replacement by others stopped? If not, then how does he mean to attract all this time,—only those suited to his end? From the above remarks it is evident that just as the physical body requires incessant attention to prevent the entrance of a disease, so also the inner man requires an unremitting watch, so that no conscious or unconscious thought may attract atoms unsuited to its progress. This is the real meaning of contemplation. The prime factor in the guidance of the thought is Will.

Without that, all else is useless. And to be efficient for the purpose, it must be, not only a passing resolution of the moment, a single fierce desire of short duration, *but a settled and continued strain, as nearly as can be continued and concentrated without one single moment's remission.*

The student would do well to take note of the italicized clause in the above question. He should also have it indelibly impressed upon his mind that it is no use to fast as long as one requires food...To get rid of the inward desire is the essential thing, and to mimic the real thing without it is barefaced hyprocrisy and useless slavery.

Without realizing the significance of this most important fact, any one who for a moment finds cause of disagreement with any one of his family, or has his vanity wounded, or for a sentimental flash of the moment, or for a selfish desire to utilize the divine power for gross purposes—at once rushes in for contemplation and dashes himself to pieces on the rock dividing the known from the unknown. Wallowing in the mire of exotericism, he knows not what it is to live in the world and yet be not of the world; in other words to guard self against self is an incomprehensible axiom for nearly every profane. The Hindoo

ought at least to realize it by remembering the life of Janaka, who, although a reigning monarch, was yet styled Rajarshi and is said to have attained Nirvana. Hearing of his wide-spread fame, a few sectarian bigots went to his Court to test his Yoga power. As soon as they entered the court room, the king having read their thought—a power which every chela attains at a certain stage—gave secret instructions to his officials to have a particular street in the city lined on both sides by dancing girls who were ordered to sing the most voluptuous songs. He then had some gharas (pots) filled with water up to the brim so that the least shake would be likely to spill their contents. The wiseacres, each with a full ghara (pot) on his head, were ordered to pass along the street, surrounded by soldiers with drawn swords to be used against them if even so much as a drop of water were allowed to run over. The poor fellows having returned to the palace after successfully passing the test were asked by the King-Adept what they had met with in the street they were made to go through. With great indignation they replied that the threat of being cut to pieces had so much worked upon their minds that they thought of nothing but the water on their heads, and the intensity of their attention did not permit them to take cognizance of what was going on around them. Then Janaka told them that on the same principle they could easily understand that, although being outwardly engaged in managing the affairs of his state, he could at the same time be an Occultist. He too, while in the world, was not of the world. In other words, his inward aspirations had been leading him on continually to the goal in which his whole inner self was concentrated.

Raj Yoga encourages no sham, requires no physical postures. It has to deal with the inner man whose sphere lies in the world

of thought. To have the highest ideal placed before oneself and strive incessantly to rise up to it, is the only true concentration recognized by Esoteric Philosophy which deals with the inner world of noumena, not the outer shell of phenomena.

The first requisite for it is through purity of heart. Well might the student of Occultism say, with Zoroaster, that purity of thought, purity of word, and purity of deed,—these are the essentials of one who would rise above the ordinary level and join the "Gods." A cultivation of the feeling of unselfish philanthrophy is the path which has to be traversed for that purpose. For it is that alone which will lead to Universal Love, the realization of which constitutes the progress towards deliverance from the chains forged by Maya aronnd the Ego. No student will attain this at once, but as our Venerated Mahatma says in the Occult World :—

The greater the progress towards deliverance, the less this will be the case, until, to crown all, human and purely individual personal feelings, blood-ties and friendship, patriotism and race predilection, will all give way to become blended into one universal feeling, the only true and holy, the only unselfish and eternal one, Love, an immense Love, for Humanity as a whole.

In short, the individual is blended with the All.

Of course, contemplation, as usually uuderstood, is not without its minor advantages. It develops one set of physical faculties as gymnastics does the muscles. For the purposes of physical mesmerism, it is good enough ; but it can in no way help the development of the psychological faculties as the thoughtful reader will perceive. At the same time, even for ordinary purposes, the practice can never be too well guarded. If, as some suppose, they have to be entirely passive and lose themselves in the object before them, they should remember

that by thus encouraging passivity, they, in fact, allow the development of mediumistic faculties in themselves. As was repeatedly stated—the Adept and the Medium are the two Poles ; while the former is intensely active and thus able to control the elemental forces, the latter is intensely passive, and thus incurs the risk of falling a prey to the caprice and malice of mischievous embryos of human beings and the Elementaries.

In the article on the above subject in the February Theosophist Vol. V. occurs the following :—

I. Without realizing the significance of this most important fact any one who for a moment finds cause of disagreement with any one of his family, or has his vanity wounded, or for a sentimental flash of the moment, or for a selfish desire to utilize the divine power for gross purposes—at once rushes in for contemplation and dashes himself to pieces on the rock dividing the known from the unknown.

I cannot understand how an ordinary man, who has, on one hand, the abovementioned defects in his nature, (which he generally tries to control, though sometimes with questionable success) ; and who, on the other hand, tries also to practise contemplation as explained in the article, runs the danger of being ruined. What are the dangers ? Can they be named and the particular causes which give rise to them ?

2. To have the highest ideal placed before oneself and strive incessantly to rise up to it, is the only true concentration recognized by Esoteric Philosophy.

This passage is too learned for an ordinary man. Can an example of "the highest ideal" be given ? How is the ordinary man of the world to strive after it ?

Suppose an ordinary man of the world rises in the calm

hours of the morning after a moderate rest, what is he to do ? What kind of ideas should he fill his mind with ? How is he to sit ? How is he to carry on the contemplation so as to steer clear of all shoals and rocks in the sea of occultism ? The greatest aim of the man in question is to spiritualize himself as much as could be done safely, so that if he cannot eventually be accepted as a chela, in this life—he may at least have the assurance to lead the life of an ascetic in the next birth.

AN F. T. S.

Note.—I regret the whole article is totally misunderstood. All I meant to say was that temporary estrangement, from family or friends, does not constitute an essential qualification for advancement in occultism. This ought to be plain to one who weighs carefully my illustration of Janak. Although in the world, to be not of it. Failing to realise the meaning of this important teaching, many a people rush in from a sentimental disgust of worldliness, arising probably out of some wordly disappointment—and begin practising what they consider to be a true form of contemplation. The very fact that the motive which leads them to go in for this practice, is as is described in the quotation given by my correspondent—this fact itself is a sufficient indication that the candidate does dot know the "contemplation" of a Raja Yogi. It is thus impossible in the nature of things that he can follow the right method; and the physical practice, which he necessarily undertakes, leads, him to the disastrous reasults adverted to in the article.

Any reader, who has intuition enough to be a practical student of occultism will at once see that to work up to perfection is the highest ideal that a man can have before him. That is not tfie work of a day nor of a few years. "The Adept be-

comes ; he is not made"—is a teaching which the student must first realise. The aspirant works up to his goal through a series of lives. Col. Olcott says in his Buddhist Catechism. " ...Countless generations are required to develop man into a Buddha, and the iron will to become one runs throughout all the successive births."

The " iron will " to become perfect must be incessantly operating, without a single moment's relaxation, as will be apparent to one who reads carefully the article as a whole. When it is distinctly said that during the time that this contemplation is not practised, i. e. the iron will is not exerting the process of the emission and attraction of atoms is not stopped, and that the desires, instinctive or otherwise, must be so regulated as to attract only such atoms as may be suited to his progress—I cannot understand my corrsepondent when he asks me what he should do at a particular hour in the morning. He should cultivate only such thoughts as would not be incompatible with the highest ideal he has to work up to. By perfection which should be his highest ideal, (I must add) I mean that divine manhood which the occult Philosophy contemplates the seventh race of the seventh Round will attain to.

This, as every tyro knows, depends largely upon a cultivation of the feeling of Universal Love, and hence an earnest desire to do some practical philanthropic work is the first requisite. Even this state, I admit, is not absolute perfection : but that maximum limit of ultimate spiritual perfection is beyond our comprehension at present. That condition can only be intellectually realized as a practical ideal by those divine men Dhyan Chohans. To be identified with the all, we must live in and feel through it. How can this be done wiihout the realization of the feeling of Universal Love? Of course

Adeptship is not within the easy reach of all. On the other hand, occultism does not fix any unpleasant place or locality for those who do not accept its dogmas. It only recognises higher and higher evolution according to the chain of causation working under the impulse of Nature's immutable law. The article on " occult study" in the last number gives the uecessary explanation on this point.

It is painful for me to find that the very thing I attempted to point out in that article to be mischievous in its results is again put forward as a desirable attribute or adjunct of true contemplation. I would ask my correspondent to read again the same article, with these additional remarks, before thinking of the necessity of any peculiar or particular posture for the purpose of contemplation. I, at any rate, am unable to prescribe any specific posture for the kind of incessant contemplation that I recommend.

CONCENTRATION.

" There is a time when the unknown reveals itself in a mysterious way to the spirit of man. A sudden rent in the veil of darkness will make manifest things hitherto unseen, and then close again upon the mysteries within"—

Victor Hugo.

" There is but one step from the sublime to the ridiculous."—Concentration of the mind means the permanent predominance of one set of ideas or thoughts over the rest. Our mind is so constituted that it has a natural tendency to be lost in the labyrinth of the senses. Guided by unlimited desires, the mind hovers over a thousand and one objects of senses, and the attention being thus divided the mental energy so spent is not productive of far reaching results. Biographies of great men show that the real difference between them and the common herd lies in the power of concentration of thought. Scientists, philosophers and wise men, acquire such wonderful control over the mind that they can, at will, immerse themselves in their special subjects, with all-absorbing attention. To discover great and grand truths, we must set the whole mental energy in one direction only. If we want to act up to any grand and sublime ideal, the ideal should be made to stand out in bold relief before the mind's eye. It is a curious fact that a mental impression, if sufficiently strong and lasting, is capable of reacting on the system and this reaction has been found to mould even the physical frame in a peculiar way. The process, known as Bhramarikaran; in our Shastras, is an instance exemplifying the truth of the assertion, and modern gynœcologists have in a manner corroborated observation of our ancient and revered Rishis by describing the effect of terror or any lasting mental

impression, on the human of a Kanchpoka (beetle) on the delicate organisation of a Telapoka (cock-roach) is so great that in course of time (two or three weeks) the insect known as the cock-roach is transformed into a beetle. This fact has come under my personal observation. In gynœcological works various instances are recorded of the effect of fright on pregnant women, this effect being transmitted to the unborn offspring whose features were moulded accordingly. If, then, a mental impression is so powerful and its effects so very far-reaching, there can be no doubt that, by proper culture and training, we can bring the mind to such a state that only one set of impressions will be permanently predominent in it, and the results of such impressions will be proportionate to their intensity.

The practice of concentration of thought, if carried out steadily for sometime, is seen to produce (1) psychic exaltation, (2) perceptive exaltation, and (3) moral exaltion. But the mere exaltation of the psychic and perceptive and moral faculties, is not of itself an indication of the success of such practice. For in the incubation period of insanity, these faculties are first exalted and then perverted. There is no hard and fast line of demarcation between sanity and insanity. We cannot, with any degree of certainty, define the limit where sanity ends and insanity begins. Dr. Johnson has traced, with the hand of a master, the insiduous advances of diseased thought. He says :—

"Some particular train of ideas fixes upon the mind, all other intellectual gratifications are rejected : the mind in weariness or leisure recurs constantly to the favourite conception and feasts on the luscious falsehood, whenever it is offended with the bitterness of truth. By degrees the reign of fancy is confirmed. She grows first imperious and, in time, despotic. These fictions begin to operate as realities, false opinions fasten upon the mind and life passes in dreams of rapture or of anguish."

Dr. Winslow speaks on the same subject as follows :—

"An attentive observer, tracing the first period of the evolution of a fixed idea, witnesses one of the most curious spectacles imaginable. He sees a man the prey of a disposition imposed by insanity, striving from time to time to rid himself of it but ever falling back under its tyrannical influence, and constrained by the laws of his mind to seek for some form under which to give it a body and a definite existence. He will be seen successively to adopt and to repel divers ideas which present themselves to him and laboriously striving to deliver himself of a delirium which shall be the expression, the exact image of an internal condition, of which he himself, after all, suspects not the existence. This first phase in the evolution of the fixed idea, this gradual and progressive creation of delirium, constitutes the period of incubation of insanity.

In insanity, too, the psychical faculties are first exalted. Tasso composed his most eloquent and impassioned verses during paroxysms of insanity. Lucretius wrote his immortal poem 'De rerum Natura' when suffering from an attack of mental aberration. Alexander Cruden compiled his 'Concordance' whilst insane. Some of the ablest articles in 'Aiken's Biography' were written by a patient in a lunatic asylum. The perceptive faculties also, are, in the insane, first exalted and then perverted. Illusions of the senses and delusions of the mind are sometimes noticed among the incipient symptoms of acute affections of the encephalon, finally insanity and other cerebral diseases often manifest themselves, in their early stages, by exaltations and perversions of the moral sense.

These two states of the mind then, are found to be closely related to each other. There is only a single step intervening between the 'sublime' and the 'ridiculous,' and that step is self control.

Directly the will ceases to exercise a proper influence over the understanding and the emotions, the mind loses its healthy balancing power.

In insanity the power of self-control is weakened or altogether lost by a voluntary and criminal indulgence of a train of thought which it was the duty of the individual, in the first instance, to resolutely battle with, control and subdue. But in the practice of concentration, the power of self-control is immeasurably enhanced. Evil thoughts are never allowed to cast their phantasmal shade across the clear mental horizon. But if this practice be carried out without due regard being paid to the collateral subjects of self-purification and unselfishness and without the guidance of a master, the chances are that the mental equilibrium is overturned and it degenerates into the ridiculous. Religious fanaticism, sectarian bigotry, superstition and credulity are the natural outcome of a want of self-control. How important it is to trace the connection between a total want of sensibility in regard to those impressions which affect the salvation of man from misery and bondage, and a super-exalted sensibility in regard to such matters. Both are, to a great extent, dependent on certain unhealthy conditions of the body.

In my opinion, the attention of the physician should be particularly directed to the physical condition of the functions of organic life, when he witnesses instances of a specially exalted or depressed condition of the religious feelings, not clearly traceable to the operation of the sixth principle in man. I am aware that there is a disposition on the part of those who

take an ultra spiritual view of the mind's operations to exaggerate truths which ultimately grow into dangerous lies.

"What cheer," says Emerson, "can the religious sentiment yield, when that is suspected to be secretly dependent on the seasons of the year and the state of the blood." "I knew," he continues, "a witty physician who found theology in the biliary duct and used to affirm that if there was disease of the liver, the man became a Calvinist, and if that organ was healthy he became a Unitarian." In reply to this piece of pleasantry I would observe that many a man has considered himself spiritually lost whilst under the mental depression caused by a long continued hepatic and gastric derangement, and instances occur of persons imagining themselves to be condemned to everlasting punishment, or that they are subject to Satanic visitation or hold personal communion with Moses and Jesus Christ owing to the existence of visceral disease and a congested condition of some one of the great nervous centres. "It is probable," says Dr. Cheyne, "that they, who have formed a lively conception of the personal appearance of Satan from prints or paintings, had the conception realised in nervous and febrile diseases, or after taking narcotic medicines; and it is but charitable to believe that Popish legends, which describe victories over Satan, by holy enthusiasts, have had their origin in delusions of the mind rather than they were pious frauds."

Self-control then, is the prime factor which serves to distinguish the sublime from the "ridiculous" and so keep the mind within legitimate bounds. But in order to ensure success in the practice of concentration of the mind, it were well, to have a clear conception of the import of the term self-control. It is not enough merely to keep control over this or that passion, over this or that wrongful action, but by self-control

we should learn to keep complete and full control over all the passions, evil thoughts and deeds that together form our lower nature. There is nothing so difficult as to keep constant and unremitting watch and ward over our ignoble-self. The practice of negative virtues is none the less serious or difficult than the performance of active charity and benevolence. If we relax the stern wakefulness of the reason and will even for a single moment if we allow the insidious advances of even one impure thought for a single moment, there is no knowing into what ignoble depths we may be hurled. Once admission is granted to an unhallowed sentiment, it seldom fails to strike root in congenial soil. Man being a composition of the Seraph and the Beast, what heart has been, at all times, free from malevolent passion, revengeful emotion, lustful feeling, unnatural and, alas! devilish impulses? Is not every bosom polluted by a dark leprous spot, corroding ulcer or centre of moral gangrene? Does there not cling to every mind some melancholy reminiscence of the past which throws, at times, a sombreshade over the chequered path of life? We may flatter our pharisaical vanity and human pride by affirming that we are free from these melancholy conditions of moral suffering and sad states of mental infirmity, but we should be belying human nature if we were to ignore the existence of such perhaps only temporary evanescent and paroxysmal conditions of unhealthy thoughts and phases of passion.

There are four great obstacles that stand in the way of the practice of concentration of thought, and these are termed in Sanskrit (1) Bikshepa (2) Rasāswadan (3) Kashāya, (4) Laya*

* In attaining to Nirvikalpa Samadhi the reader is reminded, these four obstacles appear with but slight modifications.

(1) Bikshepa is that natural tendency of the mind which makes it ever and anon fly from a fixed point. This habitually diffusive tendency of the mind is one of the causes of our bondage. The practice of concentration is recommended in our Shastras, with the primary object of counteracting this evil tendency. But the apparently insurmountable nature of this tendency is never manifested so strongly as when we try to battle with it. Every beginner knows how frequently his mind unconsciously wanders away from the groove wherein he has been so assiduously striving to keep it. Exert yourself to the best of your endeavours to keep the image standing clearly before you, it gets blurred and indistinct in almost no time, and you find, to your utter discomfiture, the mind diverted into quite an unexpected and unlooked–for channel. The channels through which the mind thus slips away stealthily, afford it impressions either of pleasurable or painful character, and according to the predominance of the one or the other, the second and third obstacles are said to present themselves. (2) Rasāswadan, therefore, is that state of the mind in which it broods over pleasurable ideas. Our mind is in such intimate sympathy with those impressions which are called pleasurable, that when it once reverts to a train of similar ideas, it is very hard to turn it away from them and fasten it upon the point from whence it wandered. (3) Kashaya, again, is that condition in which the mind is lost in the recollection of unpleasant thoughts whose withering influence and death-like shadow over the mind, have been many a time the cause of blighting, saddening and often crushing the best, kindest and noblest of human hearts! (4) The last, though not the least, of the obstacles to abstract contemplation and concentration of thoughts, is what is termed Laya or passivity of the mind.

In fact all these obstacles might be reduced to two categories of (1) Bikshepa and (2) Laya, i. e. Diversion of the attention and total passivity of the mind, the other two being included in the first. Laya or passivity of the mind is that state in which the mind is a perfect blank, and which, if continued for a short time, merges into sleep. This state of the mind if induced during contemplation is replete with dangers and should be perseveringly guarded against. It is a state which presents an opportunity to any passing elementary, or what is worse, it may offer the best conductivity to the 'magnetism of evil.' The best remedy against all these obstacles is an iron will to overcome them, and a dogged and persistent drill and discipline of the mind in the shape of the daily and intelligent observance of our *Nitya Karma.*

SREE KSHIROD SARMA F. T. S.

FREEDOM.

Emancipation and Development.

"No Neophyte must have at his initiation one affection or desire that chains him to the world."—Bulwer Lytton, "Zanoni."

It is said that the first step, which the student of Practical Occultism must make, is *to renounce the vanities of the world?* This does not necessarily mean that he must break his family ties, throw away his means of support, avoid society, become a misanthrope and retire into a cave or a jungle, there perhaps to amuse himself with the morbid fancies of his imagination, and to continually crave internally for the very objects which he has pretended to renounce, and which he has given up externally. He may live in the world and yet not be of the world. His body and mind may be more or less engaged in the affairs of everyday life, and at the same time his spiritual faculties be constantly exercised. He may be "personally" in the world, and yet spiritually soar above it.

Man has besides his physical body two sets of faculties, the intellectual and spiritual, and their powers correlate and interrelate with each other.

If he employs his intellectual powers only on the physical plane and for material purpose, he becomes selfish and material. He concentrates, as it were, his powers into a small focus which represents his "personality," and the more they are concentrated the small will be the focus, the more the person will become little and selfish and lose sight of the whole, of which he as such is only an infinitesimal and insignificant part.

On the other hand, if he prematurely attempts to send his spirit out into the regions of the unknown : that is, without

having sufficiently developed and expanded his intellect, to act as a firm basis upon which to rest his spirituality, he will wander like a shadow through the realms of the infinite, and behold spiritual things without being able to comprehend them. He will become an " impractical man " a superstitious fanatic and a dreamer. Too rapid growth in one direction to the exclusion of a corresponding growth in another, is detrimental to progress, and it is therefore necessary to discriminate properly, and to develop the intellectual and spiritual powers in the right proportion.

To " renounce the world " does not therefore mean to look with contempt upon the achievements of science, to remain ignorant of mathematics or philosophy, to take no interest in human progress, to avoid the duties belonging to the sphere in which we are born, or to neglect our surroundings ; but it means to renounce selfishness, the love of self, the first angel of evil, or, according to Edwin Arnold,

> " The sin of self, who in the universe
> As in a mirror sees her fond face shown,
> And crying, " I " would have the world say " I " ?
> And all things perish so if she endure."
>
> " *Light of Asia,*"

The renunciation of selfishness is necessarily accompanied by spiritual growth.

One of the first duties therefore which the Student of Occultism has to perform, is to divest his mind of the idea of " personality." That means to begin by attaching less importance to " personalities ," personal things and personal feelings. He must forget himself. He must not look upon his existence as being a permanent, unchanging and unchangeable entity, standing isolated amongst other isolated entities, and being separated from them by an impenetrable shell ; but he must

consider himself as an integral part of an infinite power which embraces the universe, and whose forces are concentrated and brought to a focus in the body which he temporarily inhabits ; into which body continually flow and from which are incessantly radiating the rays of the infinite sphere of Light, whose circumference is endless (nowhere) and whose centre is everywhere.

To make this idea clear, we will examine men in his three different aspects.

I. It has often been demonstrated that the physical body of men can have no real or permanent individual existence. We cannot see it, hear it or feel it, we only feel the effects which its actions produce, or, in other words, we feel the vibration or convolutions of the forces, which, acting upon our senses, produce certain " mental impressions," and these coming to our intellectual cognizance produce consciousness. Moreover the constituents of that temporary body continually change by the processes of " assimilation " and " elimination." Tissues disappear slowly or quickly according to their nature or affinities, new ones take their places to be replaced in their turn by others, and the process continues as long as life lasts. Neither has the form of the physical body any permanency. It changes in size, shape and density as age advances, from the buoyant health of infancy and youth to the vigorous constitution of manhood or the grace and beauty of womanhood, up to the infirmities of decrepit old age, the forerunner of decay, death and putrefaction.

II. There is no permanent individuality in the physical body ; but is there any in the mind or Intellect?

To answer this question, we will first investigate the meaning of those words.

The Intellect in conjuction with the will is an active power,

by which all mental impressions from the exterior world, coming through the senses, are drawn together as to a common centre or focus, and there being held together for a time by "Memory," are applied to some object or purpose. By "Memory" is meant the passive power of forming and retaining in the focused condition the indelible impressions produced by thought in the Akasa or astral Light. Now as time changes, so also the preceptions change. New perceptions replace the old ones, the will loses its power to hold them together, memories grow dim, and the intellect changes its form and mode of action. No grown up man has the same opinions he had when a child; what seems to him wise to-day appears to him foolish to-morrow; our ideas of rights or wrong and our religious or philosophical views take their colouring from the modes of thought prevailing in the country in which we live and from the influences that are governing there. The intellect is born, grows and develops by change, and although this process may be delayed or extended indefinitely, still there must be a change similar to that of the physical body, and there can be no permanent individuality in the Mind.

III. We come now to a consideration of man's higher principles, the spiritual soul and the spirit. The majority of men possess the sixth principle only in an embryonic form, and many have not even yet a consciousness of its existence. It can therefore not be regarded as having any individuality at all, unless, accompanied with the higher portions of the "Mind," it grows and unites itself with the seventh, the "one Life," the one and eternal universal spirit. This divine spirit is a unity, and cannot be divided up into parts and "bottled up" in the different individual "personalities." It cannot be drawn down to them, but they must rise up to it, and the higher they

rise, the more do their mental and spiritual faculties expand. The more they amalgamate themselves with that principle, the more do they become one with the same, until finally each "individual" spirit, embraces into potentiality the universe and is comprised in the All, as the All is comprised in him.

If this view is correct, then we find that man's existence and acting are by no means limited to the confines of his material body; but must extend through all space. At the end of his cyclic evolution he will illumine all space, as he is now illuminated by the spiritual rays of the same to an extent proportionate to his capacity for attracting the said light.

Man is a centre of forces, into which the rays of the universe converge. In this centre the work of Illusion begins, and to that centre is it confined. Effects are mistaken for causes, and phantasmagoric appearances are mistaken for realities. The mind revels in delights which are due to such causes as produce hallucinations, and desires are created for which there is no real necessity. As the rays of our sun are reflected from the dull surface of the insignificant pebble or the oyster shell, producing the manifold tinted colours of the rainbow, dancing and glittering in various hues as long as it is exposed to the sun, so do the rays proceeding from the objective world, flowing through our senses, reflect their images upon the mirror of our mind creating phantoms and delusions and desires, and filling it with the products of its own imagination.

To discriminate between what is real and what is unreal, to distinguish between the true and the false by means of divine light of the spirit, is the first duty of true Theosophists. In performing this duty he finds that the love of self is illusory; that there is no permanent real "self" and no individual existence except such as embraces all mankind, and when he once

fully grasps this idea and is willing to let his "personality" die and disappear, then the eternal life of spiritual consciousness has begun to dawn upon him, and his immortality as an integral and individual form of the universal spirit has commenced.

Bulwer Lytton's "Zanoni" says: "For the accomplishments of whatever is great and lofty, the clear perception of the truths is the first requisite." From the fragments of truth, which have been variously displayed in the course of ages, and which are hinted at in the various "sacred" books, but which more recently have been explained to us in their true esoteric sense and in a language better adapted to our times and more comprehensible to us, it appears that, as spirit descends into matter, the universal spiritual monad on its downward progressions becomes first differentiated in the animal kingdom; that is, it breaks up into different rays of various hues (characteristics) overshadowing the different classes and species collectively, and further on, on a higher scale their "personalities" separately, until it reaches its highest degree of differential isolation in man.*

Here it commences to reascend, but now not as a *passive ray* of the universal spirit but endowed with *positive activity* and accompanied with such portions of the personality's lower principle, as have been able to become absorbed into the same. The spirit is the same in the descending as in the ascending ray; and is the same ineach "individual." But as it ascends each ray becomes endowed with a different hue by the "personality" of each "individual" (the higer parts of the fifth principle). The more intellect has been evolved, the more of it will there be to follow the spirit in its upward flight and to give it a distinct character or colour; but if the development of the intellect has been retarded, or if such as has been developed has been applied to material or "personal" purposes, the less will there be of it to combine with the spiritual ray, and pure spirit will be proportionally bare and unclothed by intelligence and devoid of active power, and must either return to its original state or be compelled to return again to earth, to attract to itself a new combination of Manas. The more the intellect is developed and *expanded*, the more will the spiritual state and spiritual consciousness be established as on a firm basis, and the spirit, invested by the divine attributes of Wisdom and Love, reaches out into the infinite ocean of the universe and embraces in its potentiality the all.

A change begins now to manifest itself in the mind of the beginner, who has reached that state of development, in which he looks upon his own "personality" as being of little importance. It is not only his *own* "personality" that now appears to him in that light, but also every other "personality" as proportionately insignificant and small. Man appears to him only as the "centralisation" of an idea; humanity at large appears to him like the grains of sand on the shores of an infinite ocean. Fortune, fame, love, luxury, &c., assume in his conception the importance of soap bubbles, and he has no hesitation to relinquish them as the idle playthings of children. Neither can such a renunciation be called "a sacrifice" for grown up boys or girls do not "sacrifice" the popguns and dolls, they simply do not want them any longer. In proportion as their minds expand, do they reach out for something more useful, and as man's spirit expands, his surroundings and even the

* There are exceptional cases (of black magicians): in which a still higher degree of "individual" isolation is reached by an imprisonment of a part of the sixth principle in the lower ones; but such a condition, although long enduring, is not permanent, and as in such cases the seventh principle is entirely absent, they do not come within the limits of our present consideration.

planet on which he lives appear to him small as a landscape seen from a great distance or from a high mountain ; while at the same time his conception of the infinite which surrounds him grows larger and assumes a gigantic form.

The feeling produced by such an expansion of mind is true contemplation and in a potentialized degree is called "extasis" or "trance." This expansion of our existence "robs us of a country and a home," by making us citizens of the grand universe lifts us up from the narrow confines of the "Real" to the unlimited realm of the Ideal, and, and releasing man from the prison houses of mortal clay, leads him to the sublime splendour of the Eternal and Universal Life.

But "the mirror of the soul cannot reflect both earth and heaven, and the one vanishes from the surface, as the other is glassed upon its deep." How then can this grand renunciation of self and expansion of the spirit be accomplished ?

There is a magic word which is the key to all mysteries, which opens the places, in which are hidden spiritual, intellectual and material treasures, and by which we gain power over the seen and unseen. This word is "*Determination.*" If we desire to accomplish a great object, we must learn to concentrate upon the same all our desire. Whether the object is good or evil, the effect is invariably proportionate to the cause.

The power of will is omnipotent, but it can only be put into action by a firm and resolute determination and fixedness of purpose. A vacillating will accomplishes nothing. He whose heart trembles with abject fear to give up old habits, inclinations and desires, who is afraid to fight and subdue his passions, who is the slave of self and clings with cowardly apprehension to the delusions of life, can accomplish nothing. Vices do not

cling to man, but man clings to them and is afraid to let go his hold and loose his grasp, either because he overestimates their value and utility, or, perhaps, imagines that by doing so his illusive self may be precipitated into the infinite nothing and be dashed to pieces upon the fancied rocks below. Only he, who is willing to let his "personality" die, can live, and only when personal feelings and desires are put to rest then man becomes immortal.

How can he, that has not the power to command himself, become able to command others ? A servant, to become a master, must first become free, and freedom is only acquired by determination and will put into action. An Adept is not made he must grow to become such by his own exertions. He who dives into the depths of the earth loses the sight of the sun, and he who sinks into matter cannot perceive the spirit. He who is wedded to wrong ideas or opinions, or chained to superstitions, cannot behold the truth. Old ideas, loves and opinions die hard. They have grown up with us, we have become attached. to them, and it is just as painful to see them die as to lose an esteemed relative or friend.

They are often our own children. We have created or adopted, nursed, nourished and trained them ; they have been our companions for years, and it seems cruel and sacrilegious to drive them away. They appeal to our mercy, and, when once dismissed, return again, clamouring for our hospitality and expostulating their rights. But we shall get rid of them easily, if we call to our aid a powerful genius, whose name is determination. He will put into action the will, and will is a powerful giant without any sentimentality, who, when once set into motion, becomes irresistible.

CHAPTER IIII.

HOW TO ENTER THE PATH TO INFINITE LIFE.

"He who lives in life as if he were in eternity, and in eternity as if he were in life, is free."—*Jackob Boehme.*

To picture the eternal and incomprehensible in forms, and to describe the unimaginable in words, is a task whose difficulty has been experienced by all who ever attempted it. The formless cannot be described in forms, it can only be represented by allegories which can only be understood by those whose minds are open to the illumination of truth. The misunderstandings of allegorical expressions in the sacred books has led to religious wars, to the torturing, burning, and killing of thousands of innocent victims, it has caused the living wives of dead Hindus to be burned with the corpses of their husbands, it has caused ignorant men and women to throw themselves before the wheels of the car of the *Juggernath*, it causes the endless quarrels between some 200 Christian sects, and while the truth unites all humanity into one harmonious whole the misunderstanding of it produces innumerable discords and diseases.

The Bible says: "The secret things belong unto the Lord," and the Bhagwat Gita repeats the same truth in the following words: "Those whose minds are attracted to my invisible nature have a great labour to encounter, because an invisible path is difficult to be found by corporeal beings." The greatest poets of the world have had occasion to regret the poverty of human language, which rendered it impossible to express the language of their hearts in words; and those whose minds have been fully opened to the knowledge of spiritual truths, the wisest of all men, such as Buddha and Jehoshua, have left no written records of their doctrines, because their conceptions

were too grand to be expressed in words, and can be understood only by those who feel as they felt, and whose hearts are open to the sunlight of divine illumination.

Everything in nature has a threefold nature, and likewise the allegories of the sacred books of the East as well as those of the West have a threefold meaning—an exoteric, an esoteric, and a secret signification. The vulgar—the learned as well as the unlearned—can see only the exoteric side, which, in the majority of cases, is so absurd, that its very absurdity should serve as a warning to people endowed with common sense not to accept these fables in their literal meaning ; there is, however, nothing too absurd to attract the attention of the ignorant, and we see them, therefore, split into three classes, namely—first into those who implicitly believe their literal meaning ; secondly, into those who reject them on account of their supposed absurdity, never suspecting a deeper meaning ; and, thirdly, into those who are irritated at their absurdity, and valiantly fight the man of straw which they have themselves set up in their minds.

Those who are willing to learn can be instructed, but they that believe that they already know, refuse to be taught. For this reason the legitimate guardians of the truth, the teachers of science and religion, are often the last ones to recognize the truth, and the old French proverb, that "*les extremes se touchent*," is as true of the realm of intellect as it is in other departments of nature. The *esoteric* meaning of symbols may be understood by those whose intellect is open to intuition, and may be explained to all who do not reject the truth; but the *secret* meaning of the sacred symbols cannot be explained in words, it can be understood only by those who have entered the practical way.

How can we enter the path?—Petrified speculative science, mouldy speculative philosophy, and dried-up speculative theology groan in the embrace of death. Mankind awakes from its slumber and asks them for the bread of wisdom, but receives only a stone. It turns to science, but science is silent, she wraps herself up in her vanity and turns away; it turns to philosophy and old philosophy answers, but her talk is an incomprehensible jargon, and confuses matters still more. It turns to theology, but theology threatens the obnoxious questioner with hell and bids him to remain ignorant. But the people, on the whole, are no longer satisfied with such answers; they are no longer satisfied with the assertion that the truth is known to a few, they want to enjoy it themselves.

If we wish to enter the path to infinite life, the first requirement is.—

To know.

To be able to know the truth we must learn, and to learn the truth we must free our minds from all the intellectual rubbish that has accumulated there through the perverted methods of education of modern civilization. The more false doctrines we have learned the more difficult will be the labour to make room for the truth, and it may take years to unlearn that which we have learned at the expense of a great deal of labour, money, and time. The Bible says that "we must become like little children before we can enter the kingdom of truth." The principal thing to know is to *know ourselves*; if we know ourselves, we will know that we are to be the kings of the universe. The essential *Man* is a *Son of God*, he is something far greater, far more sublime and far more powerful than the insignificant puppet described as a man in our scientific works on anthropology.

Well may *Man* who knows his true nature be proud of his nobility and power; well may the *man* known to modern science be ashamed of his weakness. Well may the former consider himself superior to the gods, and the latter, a worm of the earth, crawl into a corner and ask for the protection of a real man who is a god. The rational Man is a divine being, whose power extends as far as his thoughts can reach; the irrational man is a compound of semi-animal forces, subject to their caprices and whims, with a spark of divine fire in him to enable him to control them, but which spark, in the great majority of cases, is left to smoulder and die. The former is immortal, the latter lives a few years among the illusions of life. The former knows that he lives for ever in the All, the latter expects to die, or perhaps to obtain a lease on his personal existence by the favour of some personal god who may permit him to carry his iniquities into a sphere, in which only the pure can exist.*

There are three kinds of knowledge, the useful, the useless, and the harmful. The most useful knowledge is the one which relates to the essential nature of man, to his destiny, and to his possibilities. There is no higher knowledge than the knowledge of *religion*; that is to say, the knowledge of all that *relates* to the spiritual, emotional, and physical nature of man. He who has this knowledge is necessarily the true physician for the soul as well as for the body, and he heals by the power of his spirit. An attempt to separate religion from science and the practice of morality from the practice of medicine leads to illusions of the most dangerous kind.

The useless knowledge is the knowledge of, or rather the adherence to, illusions and falsehoods; it is no real knowledge, although it embraces a great deal of what is considered of great

* Revelations xxi 27.

importance in civilized countries that men should know. Many of our "scientific attainments" confer no real knowledge, because they are based upon misconceptions, and however logical the deductions made from false premises may be, falsehoods can produce only falsehoods.

As long as the true nature of man is not known, his lower interests are mistaken for his higher ones. Scientific attainments are often only useful for the purpose of obtaining the power to speculate on the ignorance of those that have no such intellectual acquirements, and by taking advantage of their beliefs to obtain money and material comfort. Such scientific attainments may be good for such purposes, but they retard the progress of man in a spiritual direction they are therefore—to say the least—useless for the only true and permanent interest of man.

The harmful knowledge consists in scientific attainments without any corresponding perception of the moral aspect of truth. It is only partial knowledge, because it recognizes only a part of the truth. A high intellectual development without any corresponding growth of morality is a curse to mankind. Knowledge to be good must be illuminated by Wisdom, knowledge without wisdom is dangerous to possess. Misunderstanding and misapplication of truths are the source of suffering.

The attainment of power is often not accompanied with any proper understanding how to apply that power wisely. The invention of the fulminates of mercury, of gunpowder and nitro-glycerine, has caused much suffering to a large part of humanity. Not that the substances applied, or the forces which are liberated, are intrinsically evil, but their misunderstanding or misapplication leads to evil results. If all men were intelligent enough to understand the laws which govern them,

and wise enough to employ them for good purposes only, no evil results would follow.

If we proceed a step further and imagine intellectual but wicked and selfish people possessed not only of the power to employ explosives, poisonous drugs, and medicines to injure others, but able to send their own invisible poisonous influences to a distance, to leave at will the prison-house of the physical body and go out in their *astral forms* to kill or injure others, the most disastrous results would follow. Such forbidden knowledge has been and is sometimes possessed by people with criminal tendencies, a fact which is universally known in the East, and upon the possibility and actuality of such facts have been established on many occasions, and among others by many of the witch trials of the Middle Ages. Modern scientists may now laugh at these facts, but the doctors of law, of medicine and of theology of their times were as sure of their knowledge then as their modern representatives are of their own opinions to-day, and the former had as many intellectual capacities as the latter. The only difference is that the former knew these facts, but gave a wrong explanation, the latter refuse to examine them and give no explanation at all.

Man is continually surrounded by unseen influences, and the *astral plane* is swarming with entities and forces, which are acting upon him for good or for evil, according to his good or evil inclinations. At the present state of evolution man has a physical body, which is admirably adapted to modify the influence from the astral plane and to shelter him against the "*monsters of the deep*."

If the physical body is in good health, it acts as an armour, and moreover man has the power by a judicious exercise of his will, to so concentrate the *odic* aura by which he is surrounded

as to render his armour impenetrable; but if by bad health, by a careless expenditure of vitality, or by the practice of mediumship, he disperses through space the odic emanations belonging to his sphere, his physical armour will become weakened and unable to protect him; he becomes the victim of elementaries and elemental forces, his mental faculties will lose their balance, and sooner or later he will, like the symbolical *Adam and Eve, know that he is naked,* and exposed to influences which he cannot repel. Such is the result for which those ignorantly crave who wish to obtain knowledge without corresponding morality. To supply the ignorant or weak with powers of destruction would be like providing children with gunpowder and matches for play.

Only an intelligent and well-balanced mind can discriminate properly and dive into the hidden mysteries of Nature. "Only the pure in heart can see God." He who has reached that stage need not search for an *Adept* to instruct him ; the higher intelligences will be attracted to him and become his instructor, in the same manner as he may be attracted by the beauty of an animal or of a flower.

A harp does not invent sound but obeys the hand of a master, and the more perfect the instrument, the sweeter may be the music. A diamond does not originate light, but reflects it, and the purer the diamond the purer will be its lustre. Man does not invent original thought, will, and intelligence. He is a mirror in which the thought of the supreme cause is reflected, an instrument through which the eternal will expresses itself ; a pearl filled with a drop of water from the universal ocean of intelligence.

"If you eat from the tree of knowledge you will surely die." Your personality will be swallowed up by a realization of the

fact that personal isolation is only an illusion, and that you are one with the all. But as your personality dies, a greater truth opens before you, and you become not only God-like, but God *(Good)*.

He who ascends to the top of a high mountain need not inquire for somebody to bring him pure air. Pure air surrounds him there on all sides. The realm of wisdom is not limited, and he whose mind is receptive will not suffer from want of divine influx to feed his aspiration.

The school in which the occultist graduates has many classes, each class representing a life. The days of vacation may arrive before the lesson is learned, and what has been learned may be forgotten during the time of vacation ; but still the impression remains, and a thing once learned is easily learned again. This accounts for the different talents with which men are endowed, and for their propensities for good or for evil. No effort is lost, every cause creates a corresponding affect, no favours are granted, no injustice takes place. Blind to bribes and deaf to appeals is the law of justice, dealing out to every one according to his merits or demerits ; but he who has no selfish desire for reward, and no cowardly fear of punishment, but who dares to act rightly because he cannot do wrong, identifies himself with the law, and in the equilibrium of the law will he find his *Power*.

The second requirement is

To Want.

If we do not want to receive the truth we will not obtain it, because it, rests in the spirit, and the spirit is a power that follows the universal law of attraction ; it "gravitates" to the mind that corresponds to its vibrations, and is repulsed by discords.

Men believe that they love the truth, but there are few who desire it. They love only welcome truths ; those that are unwelcome are usually rejected. Opinions which flatter the vanity and are in harmony with accustomed modes of thought are accepted ; strange truths are often regarded with astonishment and driven away from the door. They are often afraid of that which they do not know, and, not knowing the truth, they are afraid to receive it. They ask new truths for their passports, and if they do not bear the stamp of some fashionable authority they are looked upon as illegitimate children, and are not permitted to grow.

How shall we know the truth ? Irrational man asks for external proofs, but rational man requires no other certificate for the truth but its own appearance. There can be no difference between speculative and practical *knowledge* ; an opinion based upon mere speculation, is no knowledge. Knowledge can only be attained by speculation, if the speculation is accompanied by experience. Those who want to know the truth must practise it ; those who cannot practise it will not know it ; speculations without practice can only lead to doubtful opinions.

There are two ways of arriving at imperfect knowledge, and doubtful opinions by speculation. One, comparable to the slow and tedious work of ascending a river from its mouth, is to investigate effects and to guess at their causes. It is the *inductive* method, usually followed by science, and resembles the wanderings of a man around the periphery of a large circle, in the attempt to find its invisible centre. The other is the *deductive* method, and consists in mentally ascending to the centre of that circle and investigate the cause and to follow its effects towards the periphery. The latter method would be the easiest if the

centre were known, or if it could be found by the intellect But the innermost centre of all things is the spirit, and it cannot be grasped by the intellect of mortal man, much less be perceived by his physical senses.

The only way to obtain true practical knowledge of spiritual truths is to develop true power of spiritual perception—in other words, the awakening of the inner consciousness to the recognition of truth. Only a mind which has been purified from all selfish desires, and is filled with a strong determination to learn the truth, and nothing else but the truth, is thereby "duly and truly prepared" to enter the temple of wisdom. The Adept, who has succeeded in uniting his consciousness with the centre of the Universal Mind, can from thence survey the infinite all, and the mysteries of nature are open before him. He who has brought his whole being into consonance with the Universal Mind can mentally enter into the very centre of things and recognize their character. Those who can recognize the truth by spiritual perception do not depend on opinions, and arguments used against them are thrown away, because they *know* the truth, and no amount of arguing can make them disbelieve what they know. There are intellectual men who attempt to use arguments against the Adepts, because the former are not capable of comprehending the meaning of spiritual perception, and compare that state with the intellectual working of their material brains.

To enter a state in which universal truth may come to our direct perception, no intellectual labour but spiritual development is required. We must become master of our own thoughts and desires, and be able to sink our thoughts into the invisible centre of all. To do this requires effort and perseverance, and the average investigator, finding it easier to perfect his

physical instruments than to educate his spiritual faculties, usually remains satisfied with a superficial knowledge of details, and argues himself into a belief that the original cause cannot be known.

Men do not seriously desire the truth, because they cannot estimate what they do not know, and they do not know it because they cannot reach what they do not seriously desire. Mere curiosity, or a wish to learn to know the truth at our leisure without neglecting the claims of the elementary kingdom composing our soul, is not sufficient to attract the spirit. Man is chained to the kingdom of the Elementals with a thousand chains. The inhabitants of his soul appear before him in their most seductive forms. If they are driven away they change their masks and renew their petitions in some other form. But the chains by which man is bound are forged by his own desire. His vices do not cling to him against his will. He clings to them, and they will desert him as soon as he rises up in the strength and dignity of his manhood and shakes them off.

The third requirement is therefore

To Dare.

We must dare to act and throw off our desires, instead of waiting patiently until they desert us. We must dare to tear ourselves loose from occustomed habits, irrational thoughts, and selfish considerations, and from everything that is an impediment to our recognition of the truth. We must dare to conquer ourselves and to conquer the world; dare to face the ridicule of the ignorant, the vilifications of bigots, the haughtiness of the vain, the contempt of the learned, and the envy of the small; dare to proclaim the truth if it is useful to do so, and dare to

be silent if taunted by the fool.* We must dare to face poverty, suffering, and isolation, and dare to act under all circumstances according to our highest conception of truth.

All this might be easily accomplished, if the will of man were free; if man were his own master and not bound with the chains of the soul; but man is a relative being, and as such his will can only be free to a certain extent; it can only enjoy a relative liberty as long as it is a slave to desire. Man may perform certain acts and leave others undone if he chooses; but his desires determine his choice, and man acts in obedience to them. A man who is free has the power to will that which he does not desire, and not to will that to which his desires attract him.

To make the will free, action is required, and each action strengthens the will, and each unselfish deed increases its power. *In unity is power.* To render our will powerful we may unite it with the will of others, and if the desires of the others are different from ours, our will may thereby become free from our own desires. *In action is strength.* If we oppose our will to the will of others, by acting against the desires of others, we may increase its strength, but we become thereby isolated from others.

There is only *one* universal power of will, because divinity is a whole. It may act in the direction for good and in the direction for evil; but its action for good is the strongest because it emanates from the eternal source of all good. This will-power being the collective sum of all will-power in the universe, is the power that moves the worlds. It is necessarily immeasurably stronger than any invidual will-power can possibly be, because the whole is larger than the part, and the

* Proverbs, xxvi 4.

infinite greater than the finite. He who unites his own will with the universal will becomes powerful; he who exercises his will by opposing it may become strong, but while the former attains eternal life with the whole, the latter causes his own destruction, as he will finally be crushed by the opposing force which is immeasurably stronger than he.

There are consequently three ways to develop the power of will and to make it free of desire :

The *first* is to act against our own desires by forcing ourselves to perform acts which are disagreeable and painful. This method used to be prevalent in the West during the Middle Ages, and is to-day practised in the East by Fakirs and the lower class of ascetics. It is a method by which people disposed to witchcraft may obtain sufficient strength of will to control some of the lower Elementals and acquire power to affect men and animals at a distance by the influence of their will. It consists in the endurance of pain with indifference, and the accounts given by travellers in the East show to what height of absurdity such practices have been carried out. But while such practices may strengthen the will, they do not eradicate desires: but they rather increase the desires by the law that every action is followed by a proportionate reaction. Seen in the proper light, people given to such practices do not act against their desires; because their principle desire is the attainment of personal power, to which their minor desires are only subordinate. Penances and tortures are therefore worse than useless for the higher development of the soul.

The *second* way is to sacrifice our desire to the power of good, and to act under all circumstances in obedience to the law. If we then have any desires that are not in accordance with the law, those desires will be made to starve and to die.

In this way we will unite ourselves with the power of good and attain the infinite good.

The *third* way is to sacrifice our desire to the power of evil by doing evil without any selfish considerations. By doing so we unite ourselves with the power of evil and will perish with it at the end.

Philosophical courage is a quality for which men are respected everywhere. The Red Indian prides himself at his indifference to physical pain, the Fakir undergoes tortures to strengthen his will-power, the civilized soldier is eager to prove his contempt for danger, and to measure his strength with the strength of the enemy. But there are deeds to perform that require a courage of a superior kind. It requires only momentary outbursts of power or temporary efforts of will to perform a daring deed on the physical plane, and after it is accomplished it is followed by satisfaction and rest; but in the realm of the soul there is no rest for those that have not succeeded in eradicating that which is evil. A continual and unremitted strain is needed to keep the emotions in order, and this strain is rendered still more fatiguing by the circumstance that it depends entirely on our own will whether or not we will endure it, and that if we relax the bridle and allow our emotions to run free and disorderly, sensual gratification is the result. It requires a courage of the highest order to act under all circumstances in obedience to the law. Long may the battle last, but each victory strengthens the will; each act of submission renders it more powerful, until at last the combat is ended, and over the battlefield where the remnants of the slain desires are exposed to the decomposing action of the elements hovers the spiritual eagle, rising towards the sun and enjoying the serene tranquillity of the ethereal realm.

Metals are purified by fire and the spirit is purified by suffering. Only when the molten mass has cooled can we judge of the progress of the purification; only when a victory over the emotions is gained and peace follows after the struggle, can the spirit rest to contemplate and realize the beauty of eternal truth. In vain will men attempt to listen to the voice of truth during the clash of contending desires and opinions, only in the silence that follows the storm can the voice of truth be heard.*

The fourth requirement to the recognition of the truth is therefore

To Be Silent.

This means that we must not allow any desire to speak in our heart, but only the voice of the truth; because the truth is a jealous goddess and suffers no rivals. He who selects wisdom for the bride of his soul must woo her with his whole heart and dismiss the concubines from the bridal chamber of his soul. He must clothe her in the purity of his affection and ornament her with the gold of his love, for wisdom is modest, she does not adorn herself but waits until she is adorned by her love. She cannot be bought with money nor with promises, her love is only gained by acts of devotion. Science is only the handmaid of wisdom, and he who makes love to the servant will be rejected by the mistress; but he who sacrifies his whole being to wisdom will be united with her.

The Bhagwat Gita says: "He who thinketh constantly of me, his mind undiverted by any other object, will find me. I will at all times be easily found by a constant devotion to me."

* "Light on the Path," by M. C.

The Christian Mystic, Jackob Boehme, an illuminated seer, expresses the same truth, in the form of a dialogue between the master and his disciple, as follows.

The disciple said to the master: "How can I succeed in arriving at that supersensual life, in which I may see and hear the Supreme?"

The master answered: "If you can only for a moment enter in thought into the formless, where no creature resides, you will hear the voice of the Supreme."

The disciple said: "Is this far or near?"

The master answered: "It is in yourself, and if you can command only for one hour the silence of your desires, you will hear the inexpressible words of the Supreme. If your own will and self are silent in you, the perception of the eternal will be manifest through you; God will hear and see, and talk through you; your own hearing, desiring, and seeing prevents you to see and hear the Supreme."*

These directions are identical with those prescribed by the practice of *Raja-Yog*, by which the holy men of the East unite their minds with formless and infinite. All religious ceremonies are calculated to elevate the mind into the region of the formless and, in fact, all religious systems can have no other legitimate object than to teach methods how to attain such states. All churches are not worthy the name of church, which means a *spiritual union*, unless they serve as schools in which the science of uniting oneself with the eternal fountain of life is practically taught. But it is easier to allow one's mind to revel among the multifarious forms and attractions of the material plane, and to listen to the Syren song of the Elementals inhabiting the soul,

* Jackob Boehme: "Theosophical Writings," Book vi'

than to enter the apparently dark caves of the formless, where at first no sound is heard in the eternal stillness of night but the echo of our voice, but where alone true power resides. It is easier to let our minds be controlled by thoughts that come and go without our bidding than to hold fast to a thought and command it to remain, and to close the doors of the soul to all thoughts that have not the seal of truth impressed upon their forms; and this is the reason why the majority of men and women prefer the illusions of finite life to the eternal realities of the infinite—why they prefer sufferings to happiness, and ignorance to a knowledge of truth.

Man is himself a thought, pervading the ocean of Mind. If his soul is in perfect accord with the truth, the truth will unite itself with his soul. A talented musician will not need a scientific calculation of the vibrations of sound to know whether a melody which he hears is melodious or not; a person who is one with the truth will recognize himself in the mirror of everything that is true.

The highest power in nature is wisdom, and it is the highest principle that man can possess. The highest power of intellectual man is to express wisdom in language, the highest power of physical man is to express that language in acts.

Every form in Nature is a symbol of an idea and represents a sign, or a letter, or a word; and a succession of such symbols forms a language. Nature is therefore the divine language, in which the Universal Mind expresses its ideas. The individual mind, which is developed to such a state of perfection as to form the best instrument through which the highest intelligence can manifest itself, will be the most apt to realize the meaning of that language. The highest secrets of Nature are, therefore, accessible to him whose mental constitution is

so perfected as to enable him to be a vehicle or an instrument for the expression of the highest ideas of the Universal mind. Arrived at a certain state of perfection, Man is able to read the thoughts of other individuals without the necessity of speech, and this power of reading that universal language which does not depend on sounds is the power of intuition—a power which in most men, in the present state of evolution, exists only as a latent spark, while in more perfect men it exists as a sun illuminating the mental horizon. By this power of the mind man penetrates into the centre of things and understands their true meaning.

Such a language means a radiation of the essence of things into the centre of the human mind, and a radiation from that centre into the universal ocean of mind. Man in a state of purity, being an image and an external expression of the highest principle, is able to reflect and reproduce the highest truth in its original purity, and man's expressions ought therefore to be a perfect reproduction or echo of the impressions which he receives; but average man being immersed in matter, as result of a combination of principles on a lower scale of evolution, receives the pure original rays only in a state of refraction, and can therefore reproduce them only in an imperfect condition. He has wandered away from the sun of truth, and beholding it from a distance it appears to him only as a small star that may perhaps vanish from sight. Everything in Nature has its name and he who has the power to call a thing by its proper name can call it into existence by pronouncing that name. But the proper name of a thing is not the arbitrary name given to it by man, but the expression of the totality of its powers and attributes, because the powers and attributes of each being are intimately connected with its means of expression, and between

both exists the most exact proportion in regard to measure, time, and condition.

There is only one genuine and interior language for man, the symbols of which are natural and must be intelligible to all, and this language is either an interior direct communication of thought or an exterior expression by means of the senses. This interior language is the parent of the exterior one and being caused by the radiation of the first cause which is unity and with whom all men are one, it follows that if the original irradiation of the supreme ray were existing in all men in its original purity, all men would understand the same interior language and also the same exterior one, because the latter is the imperfect external expression of the former, and in fact this original language still exists, but few understand it, and none can learn it except by the process of interior evolution. The interior language, if forcibly expressed, breathes—so to say—spirit; while the exterior one is only a succession of sounds. The key to that interior language is in the divine *Logos*, the key to the exterior one is in the mental organization of collective bodies of men. Man in his present condition, hears the voice which speaks that interior language, but not understand it; he sees the sacred symbols, but does not comprehend them; his ear is accustomed to connect certain sounds but the true vibrations are lost; he understands human writings in books, but he cannot divine the hieroglyphics that express the true nature of things.

Each word in that interior language in the character of the thing itself, a sign and symbol which men cultivate unknowingly; each is the centre of each being, and whoever reaches that centre is in possession of the word and the sign. These symbols are the essential characteristics which distin

guish one individual or group of individuals from others; by these symbols are harmonious souls attracted, and one artist recognizes another artist by beholding his works without seeing his person. True spirit unites all distances of space and time and is independent of accidental relations.

Men have ever been desiring an universal language. Such an universal language cannot be arbitrarily constructed, or if so constructed, would be more difficult to learn than any other. True language must express the harmony of the soul with the nature of things, and as long as there is distinction of character and disharmony, there can be no universal harmonious language.

There is a three-fold expression of the divine principle; a physical, and intellectual, and a divine word. The first is the language of nature, the second the language of reason, the third one is power. Each thought is represented by a certain allegorical sign; each being is a characteristic symbol and leaving exterior image of its interior state. Each body is the symbol of an invisible and corresponding power, and Man, in whom the highest powers are contained is the most noble symbol in nature, the first and most beautiful letter in the alphabet of earth. For every thought there is an outward expression, and if we have a thought which we cannot express by symbols, it does not follow that such symbols do not exist, but that we are unacquainted with them. A word or a language is the expression of thought, and to be perfect it must give perfect expression to the thought it is intended to convey. By giving a false expression to the thought the power of language is lost. In our present state of civilization words are often used more for the purpose of concealing than revealing thought. Lying is therefore disgraceful, and involves a loss of power and subsequent degradation. To give pure and perfect, expession to

thought is White magic, to act upon the imagination so as to create false impressions is witchcraft, deception, and falsehood. Such witchcraft is practised every day and almost in every station of life, from the priest in the pulpit who wheedles—his audience into a belief that he posseses the keys of heaven down to the merchant who cheats with his goods and to the old maid who secures a husband by means of artificial teeth and false hair. Such practices are publicly denounced and silently followed; they will lead to a universal disappearance of faith and truth, they will necessarily lead to active evil and bring destruction upon the nation that allows them to grow; because, as the power of good increases by practice, in the same manner increases the power of evil.

Man's mission is to do good; that means to do that which is most useful for his development. By doing good, the more refined principles are attracted to him; his material constitution will become more and more refined, and his interior illuminated by the light of divine reason, until even his physical body may assume the attributes of the astral form, and man himself be a spirit. By doing evil he attracts to himself the unintelligent and material principles of Nature, the elements of evil; his higher principles become more and more material and heavy until dragged into the mire of matter by his own weight, he is unable to rise to the light, he becomes metaphysically petrified and his power of intuition lost.

Man's actions are his writings- By putting his thoughts in action he expresses them and records them in the book of life. Every evil act is followed by a degradation of principle, a metaphysical incrustation of the soul. Good actions may dissolve existing incrustations produced by evil deeds and re-establish the soul in its former condition. Repentance, unless followed by

action, is useless. It is like the inflammation caused by a thorn in the flesh ; it causes pain by gathering to its assistance the vital forces of the body ; but unless the thorn is removed by the active intervention of the individual, an abscess and putrefaction may be the result. Man's acts are his creations, they give form to his thoughts. The motive endows them with life, the will furnishes them with strength.

An intention is useless as long as it is not put into action. A sign, a letter, or a word is useless unless it conveys a meaning which is realized by him who employs it; a symbol represents an idea, but no symbol can be efficacious unless it is intellectually applied. The most potent magical signs are useless to him who cannot realize what they mean, while to him who is well versed in occult science, a single point, a line, or any geometrical figure, may convey a vast meaning.

Let us, for instance, examine the Pentagram or the five-pointed star. Superstitious and credulous people believed once, that, at the sight of this sign, wicked demons would fly away in terror, that it would protect houses against the sorcerer and the witch. The sign is found everywhere, as a trade-mark or an ornament. As understood by the majority, it means nothing but an ordinary geometrical figure; applied intellectually, it invests man with power.

It represents, amongst other things, the Microcosmos of man and his power over the forces of Nature. The four lower triangles represent the four elementary forces of Nature with their correlations and interrelations; the dangers which threaten him from the astral plane and the temptations to which he is exposed through the senses. But all these triangles are interwoven with the triangle at the top, the seat of intelligence upon which they all act, and which governs them all by the

power of will. By the intellectual application of that sign—that is, by governing the lower instincts through wisdom—man gains mastery over the forces of Nature. We must take care that the figure is well drawn and leaves no open place ; that means, we must be always guarded on all sides, because if one single pet desire is permitted to enter the temple, the harmony of the whole will be endangered; but by drawing up all the elements of the lower triangles into the higher ones, and making them subservient to it, equilibrium will be established and power will be the result. The circle of triangles will then form into a square—the symbol of perfection, and man's destiny will be fulfilled.

To the Christian, the sign of the cross represents an instrument of torture and death ; to the occultist it represents resurrection and life. It symbolizes the dual manifestations of Nature's enemies ; attraction and repulsion, matter and spirit, the male and the female element, and the point of intersection of the two lines, the centre of wisdom, the *Rose of the cross*, the central sun of the universe. *In Hoc Signo Vinces* is true if the sign is wisely applied.

A line dividing itself into two is division and strife, and crooked is the antithesis of straight. Disunion and separation produces evil; in union is strength.

One of the most important signs whose realization gives power, is that of the double interlaced triangle, surrounded by a snake who bites his tail. He who has thoroughly comprehended that sign knows the laws of evolution and involution, the descent of the spirit into matter, and the reascension of matter to spirit. He knows the never-ending cycles of eternity with its days and nights of creation, the evolution of the life-impulse as it travels from planet to planet, beginning in the elemental kingdom and

ending in an evolution of man, far beyond the comprehension of man of the present day. Six points are seen in the star, but the seventh in the centre cannot be seen. From this invisible centre, the great spiritual sun radiates its seven primordial rays, forming a circle whose periphery is without limit and beyond comprehension, evolving systems of worlds and reabsorbing them into his bosom.

The present material age is ever ready to reject without examination the symbols of the past whose meaning it cannot realize because it knows them not. Engaged in the pursuit of material pleasures, it loses sight of its true interest, and exchanges spiritual wealth for worthless baubles. Losing sight of his destiny, man runs after a shadow, while others embitter their lives for the purpose of propitiating an angry God, and to buy from him happiness in a life of which they know nothing, and even doubt its existence. Ruled by fear, many bow befo e the Moloch of superstition and ignorance, while others wilfully shut their eyes to the light of reason and madly rush into the arms of a dead and cold material science to perish in her stony embrace, but the wise, whose far-seeing perception rea.es beyond the narrow circle of his material surroundings and beyond the short span of time which embraces his life on earth. knows that it is in his own power to control his future destiny, He raises the magic wand of his reason and quiets the tempest raging in the astral plane. The emotions which were rushing to his destruction obey him and execute his orders, and he walks safely upon the waters under whose calmed surface is hidden the abyss of death, while above his head shines that bright constellation formed of *Truth, Knowledge, and Power whose centre is Wisdom and whose source can be found in the spiritual self-consciousness of every human being.*

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